



XVI

**KARNATAKA STATE
SCOUT AND GUIDE**

JAMBORETTE

**KUMTA, U.K. DIST.
JANUARY 1980**

Souvenir



**BHARAT SCOUTS & GUIDES
KARNATAKA STATE**



RISE INDIA

Rise India ! Thy million lead
With flag aloft unfurled
From Comorins Point
To Everest Peak
Stand free before the world

The Triple hues upon the flag
Are joyous tints of dawn
The white is light of morning air
The green is strength of life now born

Saffron for sacrifice in need
In every word and deed
Faith of our land, glow in our hearts
That we to evil ne'er may yield

The white is bright sincerity
Translucent, crystal clear
It is our country's search for truth
The Pearl to all her sages dear

The green is newly blooming life
Forever sprouting fresh
It is our people's deathless youth
Which slavery can never enmesh.

BHARAT SCOUTS & GUIDES, KARNATAKA

**XVI Karnataka State Scout and Guide
Jamborette**

KUMTA — UTTARA KANNADA DISTRICT

17 - 23 January 1980



SOUVENIR

BHARAT SCOUTS & GUIDES, KARNATAKA

XVI Karnataka State Scout and Guide

Jambhote
KUMTA -UTTARA KANNADA DISTRICT

17-23 January 1980

The light dawn upon the day
And rays of sun
The white is light of morning
The green is light of day

Saffron is light of night
To every word
Path of our land
That we to
The white is light of night
The green is light of day
The white is light of night
The green is light of day



The green is light of night
Forever glowing
It is our people's dream
Which never can be

SOUVENIR

The Bharat Scouts and Guides, Karnataka

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Sri Govind Narain, Governor of Karnatak

Vice-Patron and President

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Joint State Secretary

Smt. Lalitha Krishnaswamy

State Organising Commissioner (S. & G.)

Sri S. Audikesavalu

Smt. Hamida Rahman

Asst. State Secretary

Sri N. Nanjundaswamy

Who's Who at the Jamborette

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Camp Chief (G)

Dr. Sarojini Mahishi, State Commissioner (G)

Deputy Camp Chief (S)

Sri Vasudeva Herle, D. C. (S), Karwar

Deputy Camp Chief (G)

Smt. Shiela Kadwadkar, D. C. (G), Karwar

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Jamborette Secretary

Sri A. D. Anandan, State Secretary

Jamborette Joint Secretary

Smt. Lalitha Krishnaswamy, Joint State Secretary

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Dr. S. B. Kausik, Headquarters Commissioner for Research and Development

Programme Director (S)

Sri S. Audikesavalu, S. O. C. (S)

Programme Director (G)

Smt. Hamida Rahman, S. O. C. (G)

Jamborette Secretariat

Sri N. Nanjundaswamy, Asst. State Secretary

Master of Ceremonies

Major A. T. Sethunarayan

Co-ordinating Commissioners

Sri Manjunath, A. S. C. (S) & Jt. D. P. I., Belgaum

Smt. Sumathi Madiman, A. S. C. (G)

Activity Leaders (Scout) —

Standard Judging Tests	: Sri Paul Wilkins
Skill-O-Rama	: Sri Anthony Cruz
Jamborette fair	: Sri Madhava Rao Janwadkar
Pageant	: Sri K. S. Shankar
Adventure Award and Surprise items	: Sri K. B. Nanjappa
Gang Show	: Sri S. Audikesavalu
Hike and Route March	: Major Narayan Singh
Pioneer ing Projects	: Sri M. Halgappa
Camp-fire	: Sri M. M. Londe
Transport	: Sri H. Y. Ramaiah
Clan Pow-Vow	: Sri S. Paulraj
Exhibition	: Sri Bhagawath
Service	: Sri M. Srinivas
Security	: Sri Krishnaji Rao Bhounsley
Quarter Master (Food)	: Sri Shivakumar
Quarter Master.(Equipment):	: Sri N. M. Guruswamy
State Equipment Dept.	: Sri K. G. Murigendrappa Sri H. Dattatri
Registration, Reception and Enquiry	: Sri K. Krishnamurthy Miss Girija Smt. Saramma
Guest Contingents	: Sri B. R. Ramachandra Rao
Lost and Found	: Sri K. V. Narappa
Daily Bulletin	: Sri M. A. Barangal Sri M. Venkata- krishnappa
Liaison Officer	: Sri G. T. Gaonkar

Activity Leaders (Guide) —

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Skill-O-Rama	: Smt. C. Jayarathna
Jamborette Fair	: Smt. Marjorie D' Cunha
Pageant	: Smt. N. H. Kamalaksh- amma
Adventure Award and Surprise items	: Smt. M. R. Sharadamma
Gang Show	: Smt. Devaki B. Singh
Hike	: Miss Roopa Rao Miss P. Saroja
Route March	: Smt. Victoria Sathya Jeeva Kanthi.
Pioneering Projects	: Smt. S. K. Prabha
Camp fire	: Smt. P. C. Mangalore
Clan Pow-Wow	: Smt. Hamida Rahman
Liaison Officer	: Smt. S. H. Durga
Exhibition	: Smt. Shashikala Badami
Service Squad	: Smt. M. G. Bopaiya.

XVI State Jamboreette

Members of the Programme Committee

1. Sri V. P. Deenadayalu Naidu, *Chairman*
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7. Sri H. Y. Ramaiah
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16. Smt. Shiela Kadwadkar
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18. Dr. B. M. Pai
19. Sri R. V. Gavathadi
20. Sri G. T. Gaonkar
21. Smt. S. H. Durga
22. District Publicity Officer, Karwar.

SUB-CAMPS (Scout Section)

Sub-Camp	Sub-Camp Chief	Co-ordinator	Districts
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1. AGHANASHINI	... Edward Pancharatnam	Malle Gowda	... Uttara Kannada, Kolar South.
2. KALI	... Gopalakrishna Rao	S. S. Nimbal	... Dakshina Kannada, Bidar, Bangalore South (Rural).
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6. MAHABALESHWAR	... Krishna Gowda	S. P. Poonacha	... Chitradurga, Coorg, Mysore City, Gadag.
7. MURUDESHWAR	... T. S. Lucas	Madhav Singh	.. Gulbarga, Davanagere, Belgaum, Bangalore South.
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Members of Local Committees, Kumta

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2. Dr. B. M. Pai—*Working Committee Chairman*
3. K. V. Shetti, President, T. M. C., Kumta
4. R. M. Shanbhag, Secretary, Canara College Society, Kumta
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6. T. M. Sheth, Betelnut Merchant, Kumta
7. M. V. Shanbhag, Burdekar, Kumta
8. Prof. Sabnis, Arts & Science College, Kumta
9. Dr. R. A. Pandit, Medical Practitioner, Kumta
10. A. S. Kamath, Head Master, Govt. High School, Kumta
11. N. K. Pai, Advocate, Kumta
12. R. R. Nayak, Managing Director, Shashank Sea Foods, Kumta
13. G. Vasudeva Herle, Deputy Director of Public Instruction, Kumta
14. R. S. Hegde, President, Lions Club, Kumta
15. Ibrahim, Vice-President, T. D. B., Kumta
16. R. N. Kamath, Chairman, Canara College Governing Body and President, N. K. D. Co-operative Tile Factory, Kasarakod, Honavar.
17. Ramakrishna R. Nayak, President, Betelnut Merchants and Dalal's Association, Kumta
18. B. Y. Barad, Tahsildar, Kumta
19. Kumaraswami, Assistant C. T. O., Kumta
20. Ponnappa, Block Development Officer, Kumta—*Convener*

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4. Krishna Rao, Principal, Kamala Baliga College of Education, Kumta
5. B. J. Kadwad, Superintendent, Teachers' Training Institute, Kumta
6. Raja Rao, Assistant Engineer, K. E. B., Kumta
7. Kulkarni, Assistant Executive Engineer, K. U. W. S. & D. Board, Honavar
8. Omkarappa, Assistant Executive Engineer, P. W. D. Sub-Division No. 5, Kumta
9. Jain, Assistant Executive Engineer, P. H. E., Honavar
10. S. H. Shanbhag, I/c Chief Officer, T. M. C., Kumta
11. Dr. Bangari, Medical Officer of Health, P. H. C., Hiregutti, Kumta
12. D. R. Shanbhag, Sanitary Inspector, T. M. C., Kumta
13. Koti, Electric Contractor, Kumta
14. Mirjanakar, Medical Officer, Municipal Dispensary, Kumta
15. Mangoli, Medical Officer, F. P. A. I., Kumta
16. Vanita Banakar, Medical Officer, F. P. A. I., Kumta

Sriyuts—

17. G. T. Gaonkar, Assistant State Organising Commissioner (Scouts), Karwar
18. R. V. Gowdi, Scouter, Gibb High School, Kumta
19. Sheth, Electric Contractor, Kumta
20. R. S. Hegde, President, Lions Club, Kumta
21. A. S. Kamath, President, Rotary Club, Kumta
22. Smt. Vinaya Shanbhag, Head Mistress, Gibb Girls' High School, Kumta
23. President, Mahila Mandal, C/o T. D. B., Kumta
24. Smt. Roopa Rao, Secretary, Lioness Club, Kumta
25. Kuvalekar, Circle Inspector of Police, Kumta
26. Smt. Sabnis, Lioness Club, Kumta
27. S. P. Balgi, President, Urban Co-operative Bank, Kumta
28. The District Health and Family Planning Officer, Karwar
29. K. V. Shetty } P. W. D. Contractors, Kumta
30. P. R. Nayak }
31. N. P. Shanbhag, P. W. D. Contractor, Dharwar
32. The Junior Engineer, T. M. C., Kumta
33. The Revenue Inspector, T. M. C., Kumta
34. The Health Inspector, P. H. Department, Karwar
35. Messrs. Hegde & Hegde, Kumta
36. The Executive Engineer, Karwar
37. Ponnappa, Block Development Officer, Kumta—*Convener*

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5. Pandurang K. Shanbhag, Canara News, Court Road, Kumta
6. M. N. Hegde, Population Education Officer, F. P. A. I., Kumta
7. G. V. Bhat, Representative, Samyukta Karnataka, Honavar
8. B. R. Kasbekar, Representative, Indian Express, Karwar
9. Joshi, Arts & Science College, Kumta
10. Gourish Kaikini, Retired Teacher, Gokarn
11. V. M. Jirli, Assistant Educational Officer and Assistant District Commissioner (S), Kumta—*Convener*

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5. S. M. Chalvadi, Divisional Forest Officer, Honavar
6. Shridhar Baliga, Chairman, Co-operative Milk Dairy, Kumta
7. N. D. Nayak, General Merchant, Kumta

Sriyuts—

8. M. R. Hegde, Secretary, Local Association, Kumta
9. V. R. Kamat, President, Local Association, Kumta
10. L. R. Kamat, Vice-President, T. M. C., Kumta
11. Assistant Registrar of Co-operative Societies, Kumta
12. Dinakar R. Baleri, Merchant, Kumta
13. The R. F. O., Kumta
14. V. V. Shetya, Avarsa, Ankola
15. Devidas Desai
16. Savkar
17. N. V. Nayak, Bhatkal
18. S. M. Pai, Honavar
19. B. A. Mahale, Honavar
20. Vaman Pai, Ankola
21. Damodar Shanbhag, Manki, Honavar
22. L. V. Prabhu, Kumta
23. S. D. Shanbhag, Hegde, Kumta
24. Y. K. Shanbhag, Kumta
25. N. B. Shanbhag, Hegde, Kumta
26. V. G. Shetty, Assistant Director, A. H. & V. S., Kumta
27. V. N. Baleri, Kumta
28. K. V. Shetty, Contractor, Kumta
29. P. R. Nayak, Contractor, Kumta
30. Smt. S. H. Durga, Assistant State Organising Commissioner (Guides), Karwar
31. B. Y. Barad, Tahsildar, Kumta

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Sriyuts—

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K. S. R. T. C., Sirsi—*Chairman*
2. Dr. B. M. Pai, Kumta—*Vice-Chairman*
3. B. V. Gaonkar, President, T. D. B., Kumta
4. R. S. Lakkumane, Fisheries Association at Chitrigi, Kumta
5. Dr. D. V. Shanbhag, Chairman, Managing Committee, T. M. C., Kumta
6. C. S. Pai, Merchant, Bander Road, Honavar
7. The Deputy Director of Fisheries, Karwar
8. The Superintendent of Central Excise, Karwar
9. A. S. Kamat, Head Master, Gibb High School, Kumta
10. The Port Officer, Port Office, Karwar
11. C. T. Pai, Near Sharavathi Bridge, Honavar
12. G. T. Gaonkar, Assistant State Organising Commissioner (Scouts), Karwar
13. R. V. Naik, Sri Rama Transport, Near Bus Stand, Kumta
14. R. D. Shanbhag, Assistant Engineer, Honavar
15. The Assistant Superintendent of Land Records, Kumta
16. Hiremat, Organising Secretary, F. P. A. I., Kumta
17. P. K. Gaonkar, Depot Manager, K. S. R. T. C., Kumta—*Convener*

EDITORIAL

This Souvenir commemorates the XVI Karnataka State Scout and Guide Jamborette which is being held now in the coastal town of Kumta in the Uttara Kannada District. The last Jamborette was held two years ago in the Plantation-town of Sakleshpur in the Hassan District, when the occasion also marked the Diamond Jubilee of Scouting in our State and the Platinum Jubilee of World Scouting. Similarly, the present Jamborette in Kumta coincides with another important event in the history of our joint Movement, namely the Platinum Jubilee of World Guiding. Officially Guiding came into existence in 1910.

We are very happy that several important persons, including also some top leaders in the Movement sent us messages for publication in the Souvenir. To every one of them we record our gratitude for thus extending to us this fine courtesy which, we feel proved to think, is a proof of their continued interest in and support for the growth and well-being of Scouting and Guiding in the country.

The Souvenir also contains articles specially written for us by competent and well-known persons in the Movement, both in and outside the State. We are very appreciative of their readiness to comply with our request for these contributions. All these articles, with just one exception, relate to some theme or aspect of Scouting, some of which are also of topical interest. Only one article concerning Guiding came to us for inclusion in the Souvenir. We wish we had a few more of these, especially in view of the fact that this year happens to be the Platinum Jubilee Year of Guiding.

Some of our friends and members of the Souvenir Committee suggested that we may, by way of encouraging our Scouts and Guides, invite them to

write small articles for publication in the Souvenir. An announcement to this effect was, therefore, made in the official magazine of the State Headquarters, *The Karnataka Scout and Guide* and even here our fond hopes remained regretfully unfulfilled.

In response to our appeal for advertisements several business firms and agencies sent us matter for insertion in the Souvenir. We offer them our sincere thanks for their eagerness to come forward to help the Movement and to contribute towards the publication of the Souvenir. We venture to think that, on our side, we have done our best to serve their business interests and thus, together, we are partners in a two-way project for mutual benefit.

The printers, M/s. Naveen Mudran Private Limited have done a thoroughly fine job by the quality of printing and finish to make the Souvenir attractive in its appearance, which has been further enhanced by the appropriate cover design in colour done by the artist Sri M. J. Koparde. Our appreciation is due to both of them.

Finally, I express my very personal thanks to the members of the Souvenir Committee, in particular to Sri G. Sivappa and Sri K. B. Shanmukhappa, the Chairman and Convener respectively, for entrusting me with the editorial work of this publication.

The Souvenir Committee has great pleasure in placing the Souvenir in the hands of our friends and well-wishers, both as a keepsake of an important event in the history of the Movement in our State and as an informative handbook dealing with some facts relating to Scouting and Guiding, and also with topics of general interest.

S. B. KAUSIK
Editor-in-Chief

Guide Platinum Jubilee Song

Come, let's sing together merrily,
For seventy years have progressed steadily.

Chorus - Let's sing together merrily,
Ha, ha, ha, ha, ha, ha, merrily.

Platinum Jubilee of World Guiding.
Here at Kumta we're celebrating.

Chorus - Let's sing together merrily,
Ha, ha, ha, ha, ha, ha, merrily.

Spreading joy on every side,
Sending greetings far and wide.

Chorus - Let's sing together merrily,
Ha, ha, ha, ha, ha, ha, merrily.

The GUIDE LAW we do uphold,
SERVE our Country, we are told.

Chorus - Let's sing together merrily,
Ha, ha, ha, ha, ha, ha, merrily.

SABEEHA NAZ

Guider

New Horizon Guide Company

New Delhi
12th December 1979

I am glad to learn that the XVI State Jamborette of the Bharat Scouts and Guides, Karnataka, will be held from 17th to 23rd January 1980. The Scouts Movement is a must for every State as it creates discipline among the young children and gives them an opportunity for utilising their free time in creative activities. It is heartening to know that the Bharat Scouts and Guides, Karnataka, has successfully conducted 15 State Rallies so far. I send my good wishes for the success of the XVI State Jamborette.

M. HIDAYATULLAH
Vice-President of India.

New Delhi
11th December 1979

The Prime Minister is glad to know that the Bharat Scouts and Guides, Karnataka State, will be holding its XVI State Jamborette at Kumta, North Kanara District next month.

He sends his good wishes on the occasion.

M. S. MENON
R. & R. O.

BY CABLE

World Scout
Geneva

Cordial Greetings for State Jamborette.

LASZLO NAGY
Secretary-General

Bangalore
11th December 1979

I am happy to learn that the Karnataka State Branch of the Bharat Scouts and Guides proposes to hold the XVI State Jamborette (Rally of Scouts and Guides) at Kumta, North Kanara District, from 17th to 23rd January 1980, to coincide with the World Jamboree Day.

I am glad to know that the Karnataka State Branch of the Bharat Scouts and Guides has been successfully functioning in the State during the last 62 years. The proposed Rally of Scouts and Guides attended by such a large number both from within the State and the neighbouring States would provide a very useful forum for exchange of ideas and develop a common bond of understanding and friendship leading to cordial relations between these States. I am sure that the Scouts and Guides attending this Rally would greatly benefit from this week-long Meet.

I have great pleasure in extending my felicitations to the Scouts and Guides on this happy occasion and in wishing the Rally all success.

GOVIND NARAIN
Governor of Karnataka

Bangalore
11th December 1979

I am extremely happy to hear that you would be releasing a Commemorative Souvenir on the eve of XVI State Jamborette from 17th January 1980 at Kumta thus affording chance to converge at one common platform in a real sportive spirit, develop their breadth of vision and depth of understanding as healthy citizens for the good of the Country. I hope and trust the Souvenir containing articles penned by learned persons throws light on the aims and objectives, past activities and future programmes making for interesting reading. I congratulate the organisers and others concerned for taking keen interest in a good cause.

I wish the XVI State Jamborette every success and the Souvenir an extensive and purposeful circulation.

S. M. YAHYA
Minister for Finance.

Bangalore
18th December 1979

I am glad to know that the Bharat Scouts and Guides, Karnataka State, will be holding its XVI State Jamborette at Kumta, Uttara Kannada District, from the 17th to 23rd January 1980 and that over 4,000 Scouts and Guides from all parts of the State and also guest contingents from the neighbouring States will be participating in it.

In these days of student indiscipline and fall in moral standards, the Scout and Guide movement shines like a beacon light with its lofty ideals of service, team spirit, truth and honesty. This movement, which helps to mould the younger generation into disciplined and responsible citizens, should be extended to every nook and corner of the country. In this connection, I am very happy that the Bharat Scouts and Guides, Karnataka, has been doing commendable work in strengthening this movement in the State. I take this opportunity to congratulate all those who have been responsible for the success of this movement in this State.

I send my greetings and good wishes for the success of the Jamborette.

M. MALLAPPA
Minister for Health & Family Welfare.

Bangalore
22nd December 1979

I am happy to know that the Bharat Scouts and Guides, Karnataka, is conducting XVI Jamborette at Kumta, from 17th to 23rd January 1980.

Scouts and Guides play a great role in the life of our younger generation. It imbibes the quality of discipline and the sportsman spirit among youths. Rallies will provide occasion to develop these rare qualities.

I wish all success to the rally.

K. H. SRINIVASA
Minister for Power and Information.

Bangalore
15th December 1979

I am glad to know that the Bharat Scouts and Guides, Karnataka State, will be holding its XVI State Jamborette (Rally of Scouts and Guides) at Kumta, Uttara Kannada District, from 17th to 23rd January 1980. It is gratifying to note that more than 4,000 Scouts and Guides drawn from all parts of Karnataka and guest contingents from the neighbouring States are taking part in this Jamborette.

Karnataka State has been acclaimed as one of the pioneers in successfully implementing the Scout movement in the State.

It is befitting to bring out a Souvenir on this occasion. I hope the Souvenir will contain articles on the various activities and achievements of Scouts and Guides in the State.

I wish the Jamborette a grand success.

P. F. RODRIGUES
Minister of State for Youth Services,
Ports & I. W. T.

New Delhi
24th December 1979

I am happy to learn that the Karnataka State Bharat Scouts and Guides are proposing to hold their XVI State Jamborette (Rally of Scouts and Guides) at Kumta, Uttara Kannada District, from 17th to 23rd January 1980.

I send my best wishes to the organisers for their endeavour to organise such a big gathering and the Scouts and Guides for their happy time in the camp.

I wish the function all success.

LAKSHMI MAZUMDAR
National Commissioner
The Bharat Scouts & Guides
National Headquarters.

C. D. Natarajan, M.A., B.L.
Member of Parliament (Rajya Sabha)

Madras
22nd December 1979

I am very happy to know that the XVI Karnataka State Jamborette of Scouts and Guides will be held in January 1980 at Kumta and that 4,000 Scouts and Guides from all parts of Karnataka, besides guest contingents from other States, are expected to participate.

Needless to say, Karnataka Bharat Scouts and Guides are well trained and equipped and they ever maintain a high standard of proficiency in Scout and Guide crafts. The Jamborette will doubtless accord them an opportunity not only to display their proficiency, but also to fraternise and practice true brotherhood and sisterhood. I wish the Jamborette success and send my fraternal greetings to all Scouts and Guides and Scouters and Guiders.

With warm greetings,

C. D. NATARAJAN
Chief Commissioner for India (Scouts)

Sarojini Varadappan

Madras

18th December 1979

I am happy to know that the XVI Karnataka State Jamborette is going to be held at Kumta, Uttara Kannada District, from 17th to 23rd January 1980. That the Bharat Scouts and Guides, Karnataka State, is conducting the XVI State Rally in its 62 years of service is really commendable.

I wish the function all success.

SAROJINI VARADAPPAN
Chief Commissioner for India (Guides)
The Bharat Scouts & Guides
National Headquarters.

New Delhi
20th December 1979

I am delighted to learn that the Karnataka State Bharat Scouts and Guides will hold its XVI State Jamborette at Kumta, Uttara Kannada District, from January 17 to 23, 1980. I also note that 4,000 Scouts and Guides representing different parts of Karnataka and neighbouring States will participate in the above Jamborette.

I wish the Jamborette all success.

S. K. DAS
National Secretary
The Bharat Scouts & Guides
National Headquarters.

New Delhi
23rd December 1979

I am glad to learn that the Bharat Scouts and Guides, Karnataka, are going to stage their XVI State Jamborette at Karnataka from the 17th to the 23rd of January 1980 and that over 4,000 Scouts and Guides drawn from all parts of Karnataka are expected to participate.

As I have always held and also experienced in my life, Scouting and Guiding help greatly in the formation of character of the youth, at a very early stage in their lives. The impress of the vows of Scouting and life in camps where community living and co-operation are practiced and new friendships are created is retained throughout life. It is therefore good to know that such a large number of Scouts and Guides will be participating in the Jamborette. I wish the Jamborette all success.

DHARMA VIRA

A. J. Anandan, I.P.S.

Bangalore
22nd December 1979

I am very happy to know that the XVI State Jamborette (Rally of Scouts and Guides) will be conducted at Kumta, from 17th to 23rd January 1980, and that over 4,000 Scouts and Guides from all parts of Karnataka and also guest contingents from the neighbouring States are participating in this Rally.

I am confident that the movement will help to inculcate a sense of fellowship, love of the country and kindle the fire of high idealism in youths.

I wish the XVI State Jamborette a grand success.

A. J. ANANDAN
Director of Youth Services and Ex-Officio
Joint Secretary to Govt., Education and
Youth Services Department.

J. B. Mallaradhya, M.A., I.A.S. (Retd.)

Bangalore
8th December 1979

It is good news that the XVI Rally of Scouts and Guides is to be held at Kumta, Uttara Kannada District, from 17th to 23rd January 1980.

The Scouts and Guides organisation in the country has a significant contribution to make in the present uncertain and unsettled condition throughout India and in the States. It is an alarming signal that human values are cast to the winds. There is no worthwhile leadership to stem the rot that has crept into the body politic. Young men and women who are the only hope for the future of this great country have to be trained and geared to assume responsibility in several spheres of Government and non-official endeavours. The present system of education has ignored moral and spiritual education and it seems to me that this is at the bottom of youth unrest. Scouting and Guiding provide the much needed training for physical development and lay firm foundations for training in democratic citizenship with special emphasis on truth, honesty, integrity and character. Therein lies the special claim of Scouting and Guiding for an honoured place in the hierarchy of several youth movements not only in national but also in the international sphere.

I venture to express the hope that under the energetic leadership of Mr. Kondajji Basappa, the State Chief Commissioner, this rally proposed to be held at Kumta would be a redounding success.

I wish all those assembling in this great "Get-together" a thoroughly enjoyable and comfortable stay, great fun, good camping, equally good fellowship and understanding for the glory of Karnataka in particular and of India as a whole in general. I have every confidence that, as a result of this Rally, the State Headquarters would be enabled to carry the message of Scouting and Guiding to the remotest Malnad area of the State and awake the consciousness of the local people to the need for the participation of their sons and daughters in this joyous adventure.

J. B. MALLARADHYA

Former State Chief Commissioner, Karnataka.

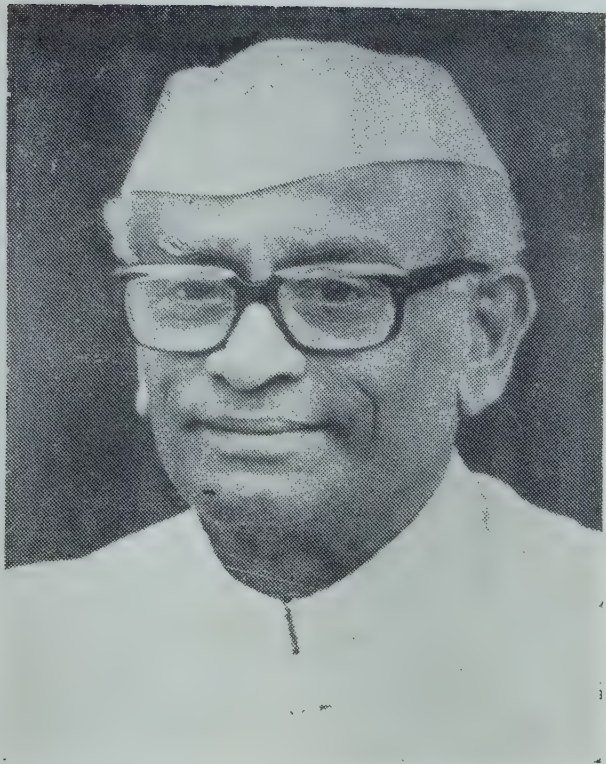


LORD BADEN-POWELL

Founder



OLAVE, LADY BADEN-POWELL
World Chief Guide



Sri Neelam Sanjiva Reddy
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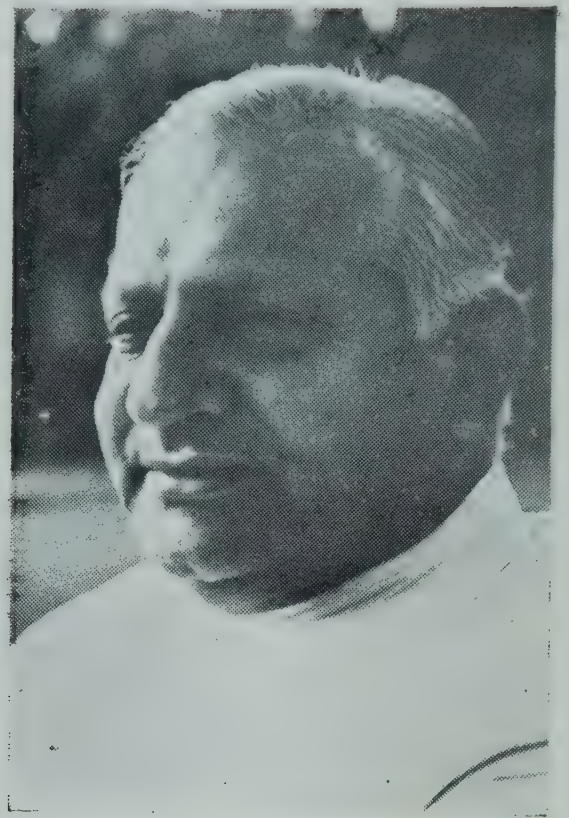
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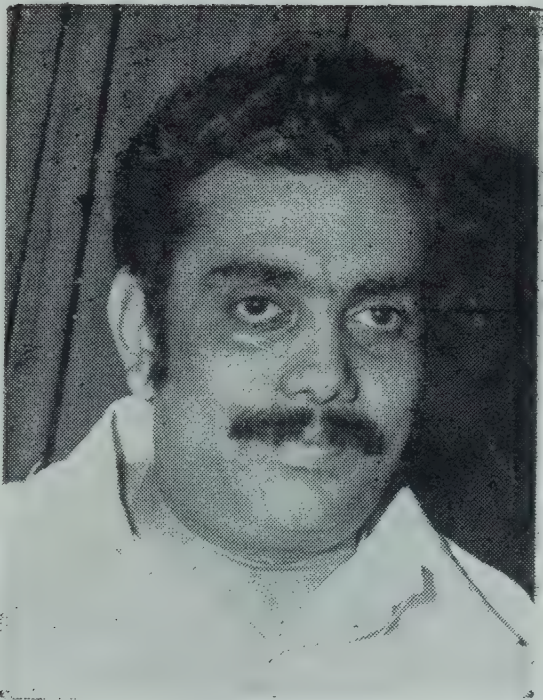
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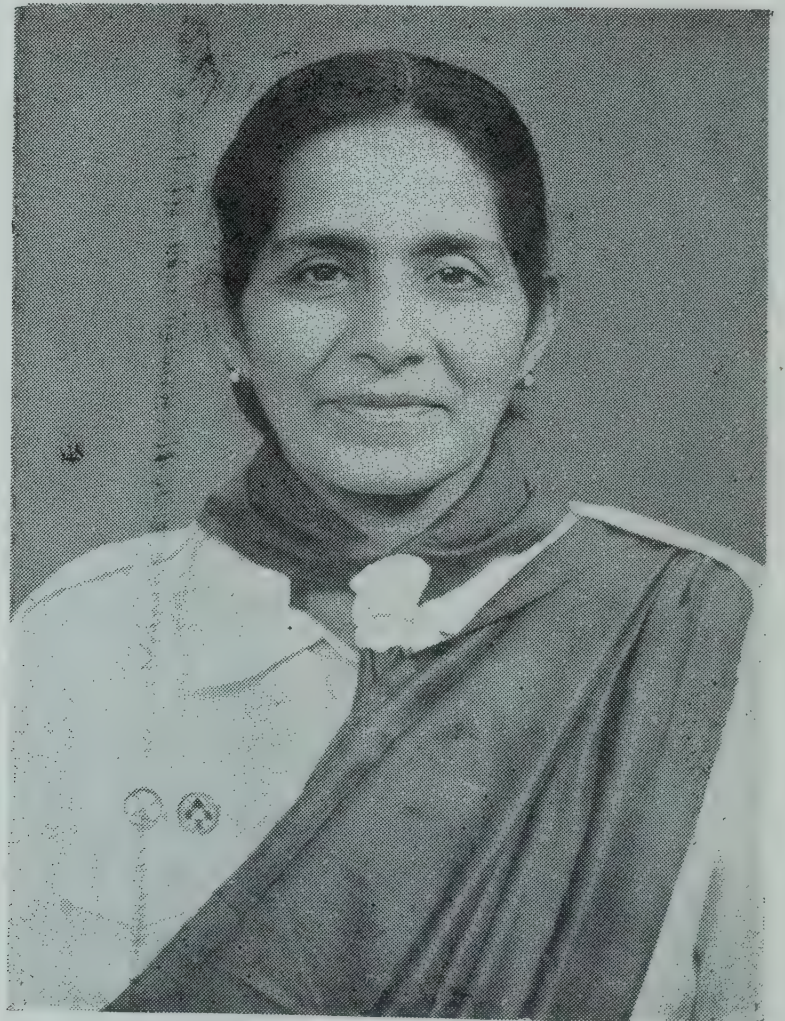
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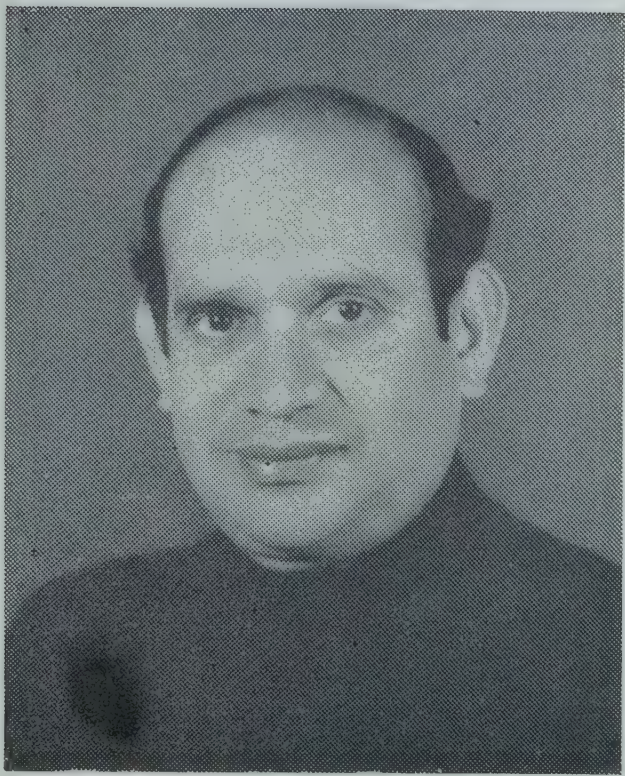
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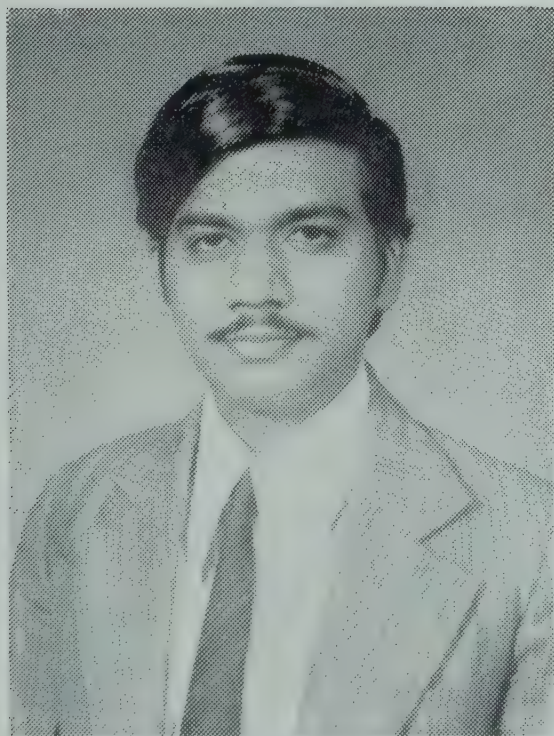
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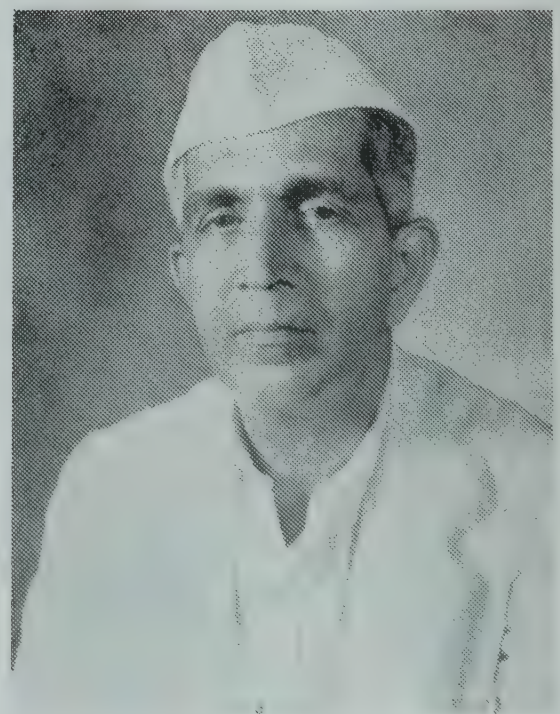
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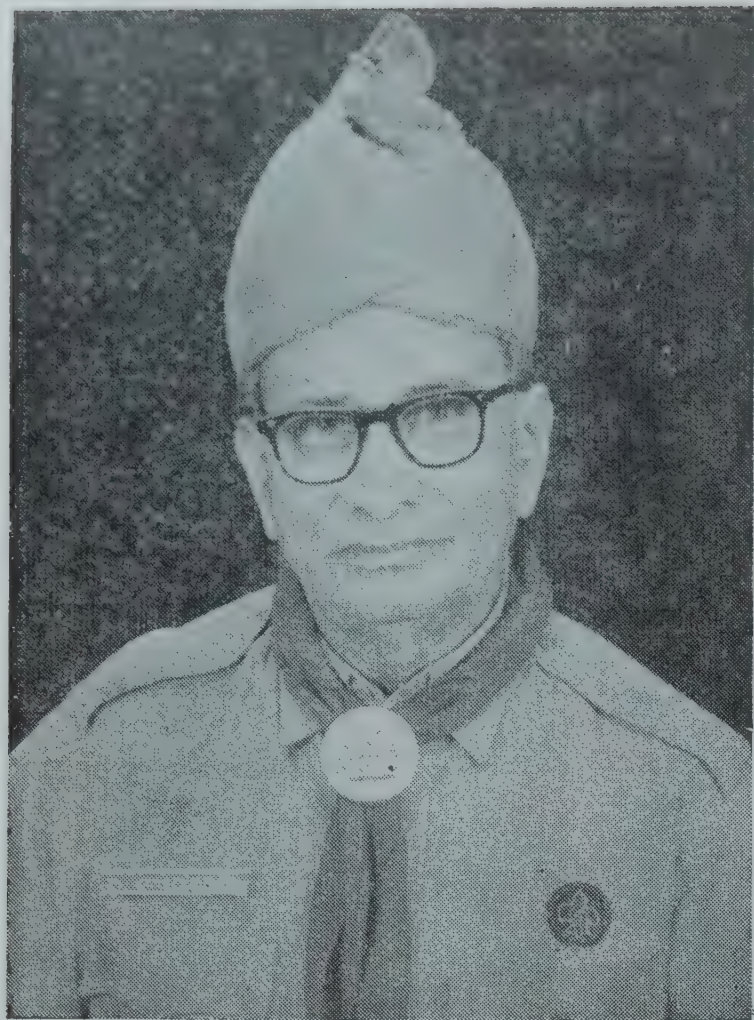
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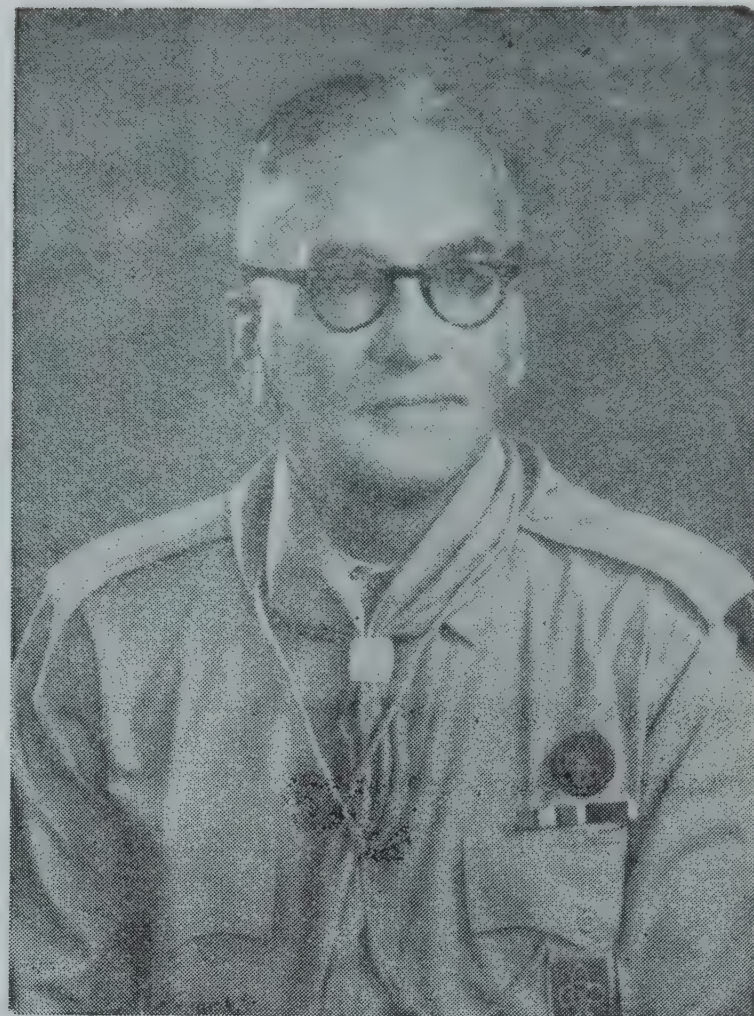
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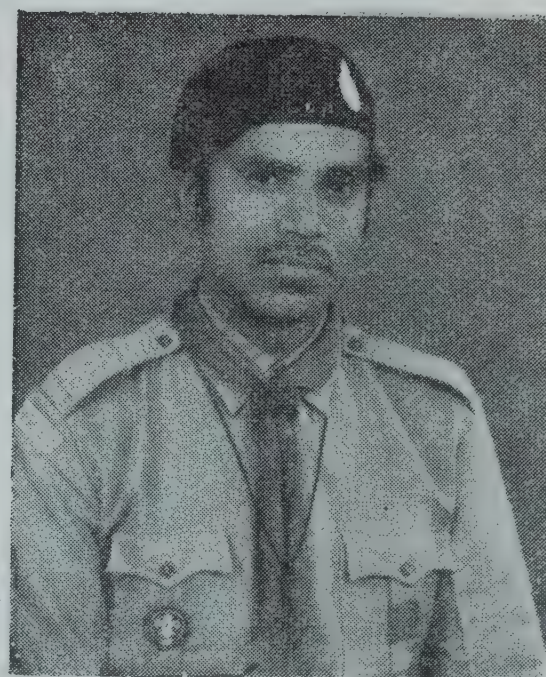
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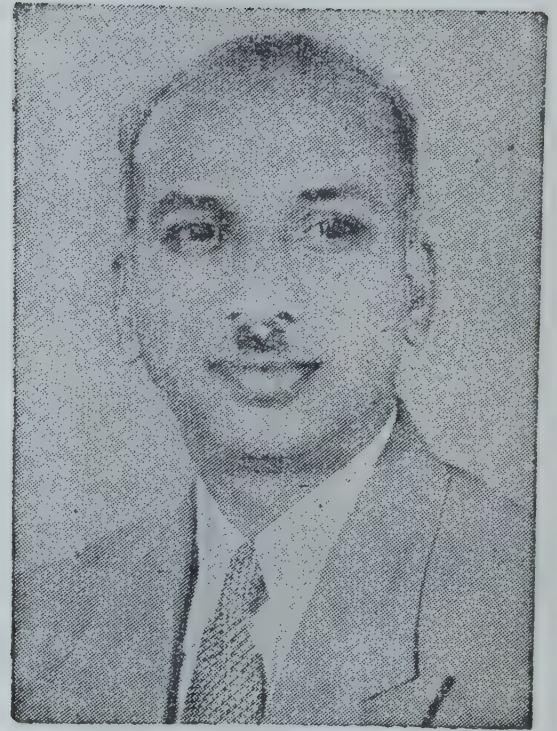
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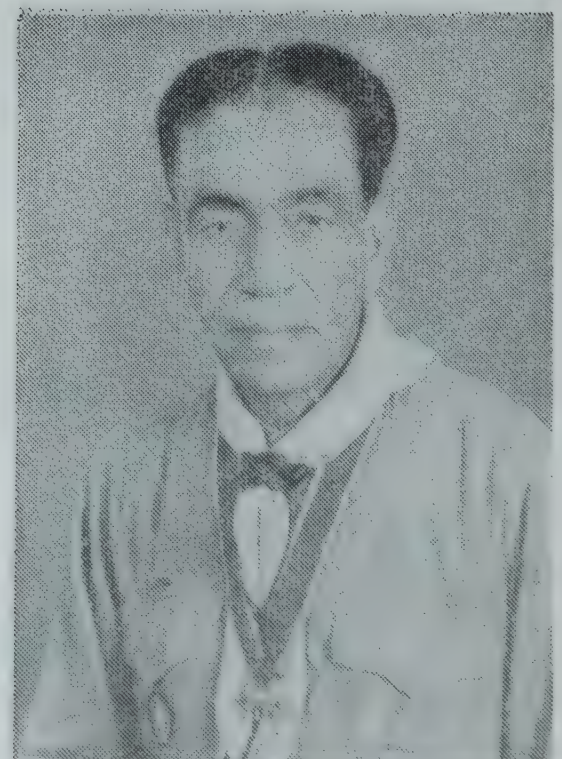
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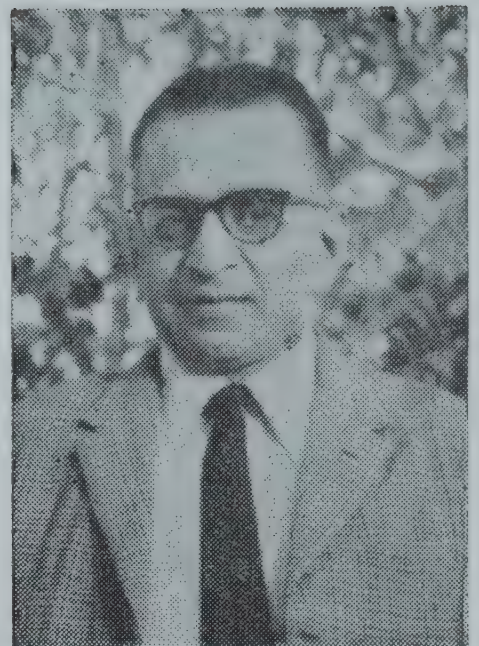
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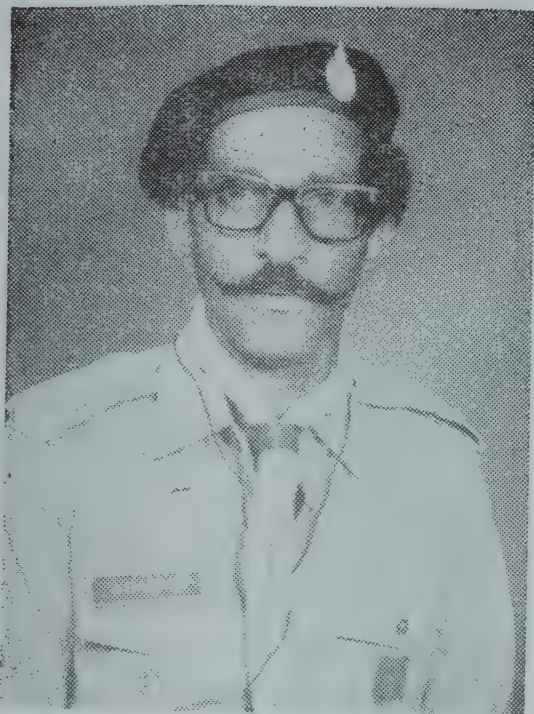
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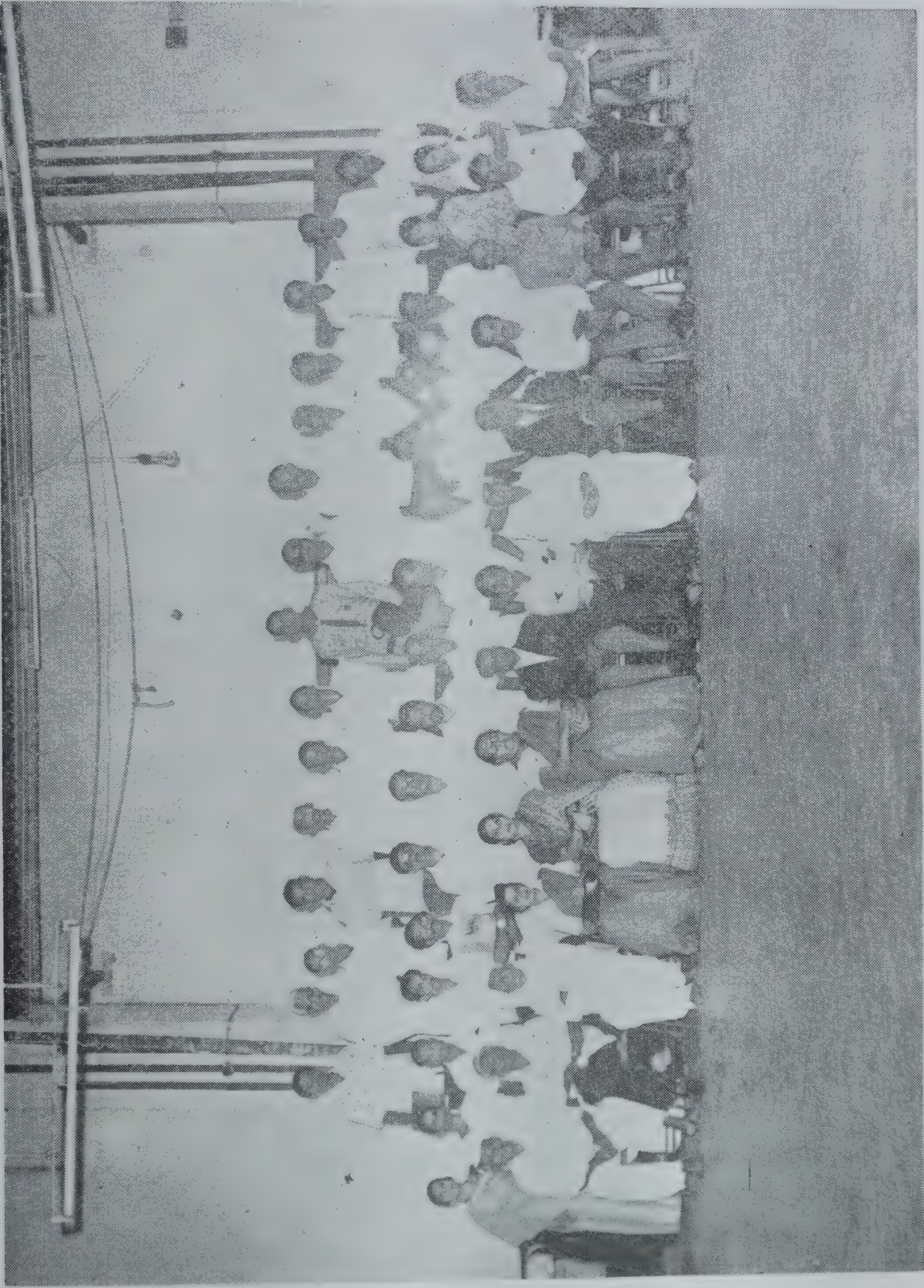
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Asst. State Secretary



Sri G. T. Gaonkar
Asst. State Organising Commissioner (S)
Karwar



Smt. S. H. Durga
Asst. State Organising Commissioner (G)
Karwar



Chairman and Conveners of Local Committees with some of the State Headquarters Staff

Olave, Lady Baden-Powell's Message

“Dear Guides, Scouts, Cubs and Brownies and all their leaders and friends:—

“I shall have left this world when you receive this message, which I leave to express my thanks for all the kindnesses and the affection shown to me, and to say how greatly I have rejoiced over the way in which you have all carried out your share in the work of the Movement that my beloved husband invented, for the advancement of boys and girls of all countries, years ago.

“I have firm belief in Almighty God and in the life in the world to come when he and I will be reunited, and together we shall watch over you who have been enrolled as members of this world family, and go on caring for your progress and your well being.

“I trust that you will continue fully to use the system of work and play that our Movement provides, keeping up the fun and the friendship made at your meetings and in camps, abiding by the Promise and upholding the Law that you undertook to live by when you joined up.

“In that way you will not only advance yourself in body, mind and spirit, but you will affect those around you, in doing what is honourable and right and wise, and in giving out kindness of thought and action, thus striving against all ills and helping to make the world a happier and a better place in which to live.

“I trust you will be successful in all your tasks, and may God be with you all in the coming years.”

ERRATA

P. iii, II Col., 15	— Sri D. Vasudeva Herle	— <i>Read</i> Sri G. Vasudeva Herle
P. vii, I Col., 1.17	— proved	— — proud
P. 6, I Col., 1.24	— bivouces	— — bivouac
P. 17, At top	— Sri C. Vasudeva Herle	— — Sri G. Vasudeva Herle
— I Col., 1.16	— Kumta and Honavar Taluks	— — Kumta, Honavar and Bhatkal Taluks
P. 21, II Col., 1.17	— institution	— — institutions
— — 1.26	— (Scouting sports, Clubs, etc.)	— — (Scouting, sport clubs, etc.)
P. 23, I Col., 1.30	— Sout	— — Scout
P. 25, II Col., 1.13	— Goulis of of Yellapur	— — Goulis of Yellapur
— — 1.19	— areca cashew	— — areca, cashew
— — 1.27	— Farada Muni	— — Narada Muni
— — 1.34	— blace	— — place
P. 27, II Col., 1.8	— Profect	— — Project
— — 1.33	— sehems	— — schemes
P. 31, I Col., 1.33	— Tabri	— — Tadri

The Jamborette Chief Speaks

I welcome all Scouts and Guides who have now assembled in Kumta in the Uttara Kannada District to participate in the XVI Karnataka State Jamborette. I have also the greatest pleasure and privilege as the executive head of the Scout and Guide Movement in the State to extend a very cordial welcome to our friends and sympathisers who will be with us in the Jamborette camp or will be visiting us at the camp to witness the week-long activities of our Scouts and Guides. I assure them that we will do our best to make them happy and to feel thrilled at what they would be able to see at the Jamborette.

It was after much deliberation and careful planning, and also after considering the claims of a few other places in the State that we selected the small fishing town of Kumta as the venue for this great event. Apart from the very helpful attitude and the enthusiasm displayed by the people of Kumta, both official and non-official, and the promise of the local amenities to be made available to us to stage a big get-together of this magnitude, we were also otherwise much impressed by the charm and beauty of the place itself, by the shifting and breath-taking visions of scenic splendour as one proceeds to reach this sea-side town, the quiet picturesqueness of the place and its location by the sea, and the ever-changing seascape, with sparkling ripples and tiny fishing boats tossed up on the waves, all of which would be just what we desired to provide an unforgettable opportunity for our Scouts and Guides to witness and treasure.

The Scout and Guide Movements came into existence officially in our State as two separate and independent organisations, namely, the former *Boy Scouts of Mysore* and the *Mysore Girl Guides* in 1918

and 1927, respectively, although some abortive attempts had been made earlier in either case to form Scout Troops and Guide Companies. Since then, during the past sixty and odd years, fifteen large Rallies, or Jamborettes as we know them now, have been so far held in different parts of the State. At first these Jamborettes were confined only to the Scouts, but since 1951, after the merger of the former Scout and Guide Associations in the country and the emergence of the present single organisation under the style and title of the *Bharat Scouts & Guides*, with branch associations in all the States, these gatherings have become common to both Scouts and Guides, but the two living in separate groups and under separate adult leaders.

Rallies and Jamborettes are of immense value in providing opportunities for the participants to meet together to exchange ideas and experiences and to live as members of a large family. In this context, I may quote the late Lord Baden-Powell, the Founder of the twin Movements of Scouting and Guiding: A Scout—I include the Guide also here — “learns new Scouting ideas and camping gadgets, and comes out a better Scout for the experience” of participating in such a big Rally; “it is of infinite value in developing team work and organising qualities on the part of the Scouters, and give them the opportunity of meeting their fellows and exchanging experiences. Thereby the standard of Scouting is raised generally, and its right methods are more widely understood and adopted. To the public, the parents . . . and others, the exhibitions of the results, as well as of the methods, of our training give an invaluable object-lesson such as brings almost invariably increased understanding and practical sympathy with our work”. With these aims and objects in view, we are trying our very best to make

each succeeding State Rally a little better than the previous one, to give our boys and girls a greater variety of activities, more fun and enjoyment, and generally to offer them a wider range of out-door skills and practices that they may, in time, become *happy*, *healthy* and *helpful* members of the society and the country, with particular emphasis on the building up of their character.

Over 4,000 Scouts and Guides from all parts of the State and representative guest units from some of our neighbouring States will be in Kumta for this memorable open-air event, which, we hope, will be yet another milestone in the march of Scouting and Guiding in Karnataka, the Land of the Kannadigas today as it was in the historical past, the Kannada Nadu. The people of Kumta and of the entire District of Uttara Kannada have extended to us their unstinted co-operation to make this Jamborette a

worthy event in the history of our Movement in the State. I offer to them the most sincere thanks of the State Association of the *Bharat Scouts & Guides*.

This Jamborette should have been held, according to our original plan, during the month of December in 1979, fittingly enough to highlight our service to the children of Karnataka in the International Year of the Child, and also to mark the World Jamboree Year, but it had to be postponed owing to unavoidable circumstances. It is now held in the first month of another year which has just dawned and so it is not too late to extend our GREETINGS to all our friends and well-wishers, as also to our Scouts and Guides throughout the State, and wish them uninterrupted

JOY, HAPPINESS AND PROSPERITY

THROUGHOUT THE YEAR.

KONDAJJI BASAPPA

State Chief Commissioner

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Smt. RENUKA VISWANATHAN

Deputy Commissioner, Uttara Kannada

Working Chairman

Jamborette Reception Committee

The long-distance bus hurtled round corner after corner as it climbed the Sahyadri hills on its way to Karwar, the headquarters of Uttara Kannada District. I stretched wearily against the cushioned seat and tried to rest my aching back. The pale light of dawn crept through the glass shutters and revealed the dozing figures of my fellow-passengers. The huge shapes that had loomed up in the night now emerged as lofty mountains clothed with thick foliage. Green seemed to be the prevailing colour — green covered the hills; the paddy fields, ripe for harvest, stretched like green velvet into the distance. Houses and villages nestled deep in this green; their red roofs were overshadowed by the waving coconut palms and one had to seek signs of habitation.

And then as the bus groaned its way round yet another corner, most unexpectedly, a breath-taking spectacle burst on my sight. Deep down at the foot of the hill over which our vehicle laboured, curved a narrow stretch of white sandy beach. Rows of bending palms bordered its graceful contours and trees and hedges clung to the steep hillside. Beyond this little bay stretched a vast sheet of blue water. Not even a ripple disturbed its serene surface, except for the very edge near the shore where rows of waves weaved up the beach and receded in little lines of spray. A handful of fishing boats lay sprinkled over this blue, and they hardly appeared to be moving. I sat up in amazed admiration, my fatigue forgotten. It seemed as if the arduous ascent of those forbidding mountains had been well worth my while. For I had been rewarded with a veritable bounty of beauty.

After that, I found an added loveliness in the landscape. Cove after cove slipped into sight round each bend, their basic features similar. And yet there

were little details in which each differed from the next. Sometimes the trees which edged the sand-strip were a scattering of casuarina, as at Baithkol; elsewhere the casuarina were clustered thickly together in stately splendour, as at Binaga. And the islands that dotted the ocean breaking the force of the monsoon storms were different for each shore. The elongated, humped Anjadiv island, a one-time paradise for pirates, lay with its two sheltered coves turned in towards Arga and Binaga beaches. Nearer home, however, the Baithkol and Karwar bays were protected by the jagged crags of the Oyster Rocks stretching across the horizon. And so I sat, fascinated by the view, as the bus wound its way down reaching me at last to the house on the hill.

There are, in this beautiful area, several houses on hills, but the one I have become most familiar with is the yet unnamed official residence of the Deputy Commissioner. Not even the District Gazetteer could brief me on the name of the hill, so that I have had to resort to describing it as the "house on the hill". As the vehicle rounds the last curve of the road and passes through the gate of the bungalow (there is a gate but there is no compound wall), the view of the sea bursts on the vision. The building has been built with its back resolutely set against the wooded hillside and its face turned to the ocean, and the major portion of the view from the house is that of the sea. To the right, however, deep down in the valley, the town of Karwar can be seen laid out like a toy city, its three main roads wending their way down to the river. The broad spread of Karwar beach curves in a semi-circle, filled with fishing boats and nets, the huts of fishermen and young casuarina shoots. National Highway 17 follows the same curve as it makes its way between rows of overhanging street

lights to the banks of the Kali, where it awaits the completion of the Kali bridge. Parallel to this road, beyond a row of offices and residences on the shore, lies the ample stretch of the Mahatma Gandhi Road. The third main road of the town skirts the bottom of the hill on its way into the crowded market area. Still further in the distance, beyond the clumps of casuarina, the blue ribbon of the Kali approaches its confluence with the ocean. The Sadashivgad hill across which the approach road to the Kali bridge is being cut, stands out as the main landmark on the horizon. Down in the town, the dwelling houses lie smothered in coconut palms and occasional patches of red roof peep through the tree fronds. The scattered farmsteads at the fringe of the town, give way to fields which disappear in the misty distance.

Out at sea, the Oyster Rocks monopolise the gaze, the most conspicuous of them being Devgad with its striped lighthouse and Kurmagad with its Narasimha temple. Devgad carries its contingent of lighthouse personnel, but Kurmagad is deserted except during the fair in December when the sea around the island sparkles with gaily decorated launches conveying devotees and tourists to and from the temple. The cliffs of Karwar bay obstruct the view on the left completely as they curl in like a protective arm outstretched to enclose the bay. When the port plays host to seafaring vessels during the season from mid-October to June, ships can be seen laid out on the ocean, their lights making a pattern of jewelled brilliance throughout the night. In their absence, the only light at sea is the flickering lamp at Devgad, flashing its message of warning to vessels for miles around. And except during the roughest weather, fishing launches and sailboats can be seen moving on the placid waters.

Behind the house are the thickly wooded slopes of Guddehalli, the highest point in Karwar (1,800 ft. high), a part of the Haidarghat range. Teak and rosewood abound in the hills, and a plenitude of animal life can be seen in its forest-depths. Snakes of several kinds—kraits, cobras, vipers and even pythons—crawl through the undergrowth. Mongooses have been noticed, and lizards and salamanders (looking like miniature crocodiles) have been found sunning themselves on the road side. Langur families swing from the tree tops making bold to proclaim their exclusive ownership rights over the hill. Rumour has it

(with some basis in reason) that a panther prowls the wood straying lower and lower for food in summer. Vultures and hawks have woken me up with their joyous screeching during the fishing season, seagulls have swum by my boat-hull, and the sapphire of the kingfisher's wing has caught my eye on several occasions. Late one evening, I have sleepily observed a wide awake owl preparing for its nightly hunt. And, most unusual sight of all, the humps of porpoises have rolled over in the waters of the bay within close touch of the fishing launch in which I was journeying.

The infinite variety of appearance that the ocean presents to the onlooker from the hill is indescribable. I have known days when the sea has been a vast stretch of deep clear blue, and the sky only a little less so; when the eye could trace the outline of a boat dancing in the waters beyond Devgad. After nights when the rain has drenched the countryside, I have seen the town veiled in a transparent curtain of mist, which, as the day gradually broke, curled up from where it lay in the folds of the city, hovered over it for some time, then drifted away and disappeared. Or again in the soft sheen of twilight, the cloud-wisps hanging over the ocean have appeared tinged with pink light, and the sea has also taken the same hue. When blinding rain beat down on the earth during the monsoon, the water formed a sheet and obliterated everything that lay beyond the rocky promontory of the cliff-edge, so that the Oyster Rocks seemed a figment of the imagination, so completely were they concealed behind the pouring water. And when a storm threatened, the sea took on a green hue, thick and turgid, like the smear of a child's crayon. The Kali, usually so well-behaved, could be most unruly in the monsoon, and often spilled its murky water into the ocean, rendering it grey and dirty. Once I watched the swift onset of an ominous cloud, which, emerging from behind the bungalow, invaded the skies, large and threatening, and with very little delay blotted out the light of day, gradually enveloping the entire horizon and merging with the by-now grey ocean. But perhaps my most cherished memory is that of the sea by moonlight. I had risen before sunrise to set out on a journey and found to my delight that the waters were bathed in the light of a full moon. It had laid a path of silver on the still ocean and lent a haloed touch to the cliffs and the rocks, limning them with a soft glow. I gazed and gazed till my

vehicle turned away from the sea-road and I could no more hope to catch a glimpse of this loveliness.

If I have so far confined myself to the delights offered by Karwar beach, it is because I have had the greatest opportunity of revelling in its beauties. I learned soon, however, that each shore had its own fascination, its own personality as it were. Karwar is the shallowest cove, here a wave after breaking spreads over the sand for several feet as the slope of the beach edge is minimal. The steepest sand-strip is at the other border of the district, at Bhatkal a few kilometres from the Dakshina Kannada frontier. Here, the shore falls abruptly into the ocean depths and the unwary visitor finds the sand slipping dangerously from beneath his feet. Belekeri, with its serrated boulders, has the most varied collection of shells, many of them softened and rounded by the

action of the waves and by constant pounding against the cliffs, so that no two of them have the same shape. This is the beach most likely to appeal to those who are repelled by the smell of drying fish for there is no fishing on these shores. For the individual interested in live specimens of animal life, Binaga beach throws up a varied collection. In a pool left behind by the receding tide, I have seen thousands of squirming fish with their heads and bodies thrust out of their shells. And the ubiquitous starfish is seen here in large numbers, waving its arms around like a tiny plant.

But these are only a few of the thousands of silver shores that lie stretched along the lovely coastline of the district, where the waters climb in among sand-coves and rocks and time seems to stand still.



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Scouting as a Woodcraft Movement

J. I. MUTHIAH

Former Camp Chief, India (Scout)

What is Woodcraft?

Our B. P. gives us a very clear and comprehensive exposition of what woodcraft actually is in the Campfire yarns 14 and 15 in his famous and classical book entitled *Scouting for Boys*. Any more explanation would prove superfluous. His short and pithy hints issued to Instructors deserve special attention and faithful implementation. A typical woodcraft programme would consist of such items as the following:

- (a) *Observation*—Seeing things with purposeful and critical points of view. Identification of birds and trees in woods.
- (b) *Deduction*—Putting this and that together and drawing a positive inference. This is a concomitant trait of observation. Noticing the habits and habitats of the wildlife.
- (c) *Stalking*—Spotting a quarry without being spotted by it. Canine and feline tactics.
- (d) *Tracking*—Studying and scrutinising footprints. Spoors of wild animals and taking plaster casts.
- (e) *Surveying*—Sketching the Field and Mapping.
- (f) *Pioneering (Practical)*—Pitching bivouacs and building bridges or tree-top shelters.
- (g) *Camping*—Living and working in the open.
- (h) *Hiking*—A series of short or long wandering camps with a purpose.

This lengthy and comprehensive list of woodcraft practices may perhaps give cause to some Scouters to get dispirited or flabbergasted, but what is aimed at is to give them an idea of what woodcraft means in all its ramifications and how a Scout Troop can carry on a typical out-door programme based on the basic principles and methods of backwoodsmanship.

Be on Guard :

In these days when so much emphasis is being placed on several forms of service for Scouts, such as the rural and community ameliorations, there is every likelihood of the Movement losing its traditional moorings and deviating from the aims and principles as were laid down by the Founder. He says, "Scouting is a school of citizenship through woodcraft". Very simple and short as this quotation is, it is pregnant with very deep and profound implications bearing directly on the training and education of Scouts. It clearly means two things. Citizenship is the aim of Scouting and woodcraft is employed to achieve it. It does logically follow that no Scout programme can be recognized as adequate and satisfying if it does not incorporate enough of woodcraft practices. So also it is true that no Scout Troop can be designated as such if it does not closely and loyally follow the cardinal principle of backwoodsmanship as formulated by the Founder himself.

Keep up the Balance :

A note of caution needs to be sounded here. So much emphasis has been laid on woodcraft that some Scouters may jump to the hasty conclusion that woodcraft is anything and everything in Scouting and that service holding a dominant place in our present day

programme is of very little significance or consequence. There is nothing further from truth than this fallacy. Let us never forget that service is also absolutely necessary for an adequate training of boys in the ideals of good citizenship, which is the basic and fundamental aim of the Movement. It is an universally acknowledged fact that a good citizen is one who cherishes a strong affinity and active sympathy for his fellow citizen and is prepared to help and serve him in all possible ways. There is also another weighty and significant point

about service. It is so vital and important a factor in Scouting that it has been integrated with the Promises of Cubs, Scouts, Rovers, Scouters and Commissioners. What is, therefore, advocated here is that very great care must be taken by us to run and keep up a well balanced and well poised programme of both the two factors. The stress on one at the expense of the other would certainly defeat the very purpose for which the Movement has come into being.



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vehicle turned away from the sea-road and I could no more hope to catch a glimpse of this loveliness.

If I have so far confined myself to the delights offered by Karwar beach, it is because I have had the greatest opportunity of revelling in its beauties. I learned soon, however, that each shore had its own fascination, its own personality as it were. Karwar is the shallowest cove, here a wave after breaking spreads over the sand for several feet as the slope of the beach edge is minimal. The steepest sand-strip is at the other border of the district, at Bhatkal a few kilometres from the Dakshina Kannada frontier. Here, the shore falls abruptly into the ocean depths and the unwary visitor finds the sand slipping dangerously from beneath his feet. Belekeri, with its serrated boulders, has the most varied collection of shells, many of them softened and rounded by the

action of the waves and by constant pounding against the cliffs, so that no two of them have the same shape. This is the beach most likely to appeal to those who are repelled by the smell of drying fish for there is no fishing on these shores. For the individual interested in live specimens of animal life, Binaga beach throws up a varied collection. In a pool left behind by the receding tide, I have seen thousands of squirming fish with their heads and bodies thrust out of their shells. And the ubiquitous starfish is seen here in large numbers, waving its arms around like a tiny plant.

But these are only a few of the thousands of silver shores that lie stretched along the lovely coastline of the district, where the waters climb in among sand-coves and rocks and time seems to stand still.



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Scouting as a Woodcraft Movement

J. I. MUTHIAH

Former Camp Chief, India (Scout)

What is Woodcraft?

Our B. P. gives us a very clear and comprehensive exposition of what woodcraft actually is in the Campfire yarns 14 and 15 in his famous and classical book entitled *Scouting for Boys*. Any more explanation would prove superfluous. His short and pithy hints issued to Instructors deserve special attention and faithful implementation. A typical woodcraft programme would consist of such items as the following:

- (a) *Observation*—Seeing things with purposeful and critical points of view. Identification of birds and trees in woods.
- (b) *Deduction*—Putting this and that together and drawing a positive inference. This is a concomitant trait of observation. Noticing the habits and habitats of the wildlife.
- (c) *Stalking*—Spotting a quarry without being spotted by it. Canine and feline tactics.
- (d) *Tracking*—Studying and scrutinising footprints. Spoor of wild animals and taking plaster casts.
- (e) *Surveying*—Sketching the Field and Mapping.
- (f) *Pioneering* (Practical)—Pitching bivouacs and building bridges or tree-top shelters.
- (g) *Camping*—Living and working in the open.
- (h) *Hiking*—A series of short or long wandering camps with a purpose.

This lengthy and comprehensive list of woodcraft practices may perhaps give cause to some Scouters to get dispirited or flabbergasted, but what is aimed at is to give them an idea of what woodcraft means in all its ramifications and how a Scout Troop can carry on a typical out-door programme based on the basic principles and methods of backwoodsmanship.

Be on Guard:

In these days when so much emphasis is being placed on several forms of service for Scouts, such as the rural and community ameliorations, there is every likelihood of the Movement losing its traditional moorings and deviating from the aims and principles as were laid down by the Founder. He says, "Scouting is a school of citizenship through woodcraft". Very simple and short as this quotation is, it is pregnant with very deep and profound implications bearing directly on the training and education of Scouts. It clearly means two things. Citizenship is the aim of Scouting and woodcraft is employed to achieve it. It does logically follow that no Scout programme can be recognized as adequate and satisfying if it does not incorporate enough of woodcraft practices. So also it is true that no Scout Troop can be designated as such if it does not closely and loyally follow the cardinal principle of backwoodsmanship as formulated by the Founder himself.

Keep up the Balance:

A note of caution needs to be sounded here. So much emphasis has been laid on woodcraft that some Scouters may jump to the hasty conclusion that woodcraft is anything and everything in Scouting and that service holding a dominant place in our present day

programme is of very little significance or consequence. There is nothing further from truth than this fallacy. Let us never forget that service is also absolutely necessary for an adequate training of boys in the ideals of good citizenship, which is the basic and fundamental aim of the Movement. It is an universally acknowledged fact that a good citizen is one who cherishes a strong affinity and active sympathy for his fellow citizen and is prepared to help and serve him in all possible ways. There is also another weighty and significant point

about service. It is so vital and important a factor in Scouting that it has been integrated with the Promises of Cubs, Scouts, Rovers, Scouters and Commissioners. What is, therefore, advocated here is that very great care must be taken by us to run and keep up a well balanced and well poised programme of both the two factors. The stress on one at the expense of the other would certainly defeat the very purpose for which the Movement has come into being.



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EXPERIMENTS WITH EXPLORING

SARDAR LAKSHMANSINGH

State Chief Commissioner
The Maharashtra State Bharat Scouts & Guides

Explorer Scouting, like Rover Scouting in India, forms the senior section of the Scout Movement in the United States of America.

It is the brotherhood of the OPEN meant to fill up the spare time of youngmen of 17 through 25 with activities that develop their all round personalities in a way that they grow up as *MEN* physically fit, mentally alert, morally straight and socially useful.

A new concept is gradually gaining ground in this part of the United States where I am staying these days. It is to the west, covering the golden state of California.

Called *EXPLORING*, the programme content attaches much less importance to the usual activities of hiking, camping, or winning merit badges. It does, however, have a great deal to do with the future of the boys themselves. It aims at perpetuating the time honoured American ideal that worthwhile achievement depends on honest energetic attention to ambition and talent.

It is designed to enable young adults between the ages of 14 and 20 to find their fields of interest, to 'try on' careers under loose but intensely interested expert guidance. The programme also helps in equipping them with healthy attitudes about each other and about their great country.

The experiment got its real start in 1954 when quite a large number of people working in the field of Scouting with seniors began to realise that the scheme for Explorers which was more or less a sort of advanced BOY SCOUTING, oriented mainly to the outdoors seemed dying for lack of interest. Of more than twenty million American teenagers, one in twenty was joining the EXPLORER SCOUTS.

To remedy the situation the Scout Executives commissioned the University of Michigan's Renowned

Institute for Social Research to conduct a nation-wide in-depth survey of the attitudes, concerns and interests of boys of that age group. The two-year study came as a shock to the leaders in the organisation. They were told bluntly that, if they wanted to succeed with teenagers, they had to reshape the existing programme and start from scratch.

The study revealed that Explorer Scouting programme was considered just 'Kid-Stuff' and the modern teenagers were no longer kids! The study, however, found that the boys of that age group continued liking their parents. A large majority of them believed in and wished to live by their advice on such matters as what time to be home at night, how to handle money and how to behave with their contemporaries; there was no evidence of any alienated generation. Eight out of nine did feel that the disciplines and rules laid down for them by their parents were for their own benefits.

There was, however, something more and that provided the study, the basis for the new EXPLORER CONCEPT. Nearly eighty-three *per cent* of the respondents were found spending a good deal of their time wondering and worrying about *how they were to spend the rest of their lives*. Seventy-five *per cent* were already beginning to grapple with the vital decisions they would have to make after their High School, about college, military service, careers, even marriage. Contrary to popular adult notion that teenagers were rebellious and wanted to be left to themselves, the *Study* found that 94 *per cent* of those surveyed actually wanted adult leadership, but not of the present school master-Scoutmaster, man-to-boy type. They seemed to like a sort of coach to player relationship. They wanted to be guided by men who themselves have been a success in life, and who could show them the fundamentals of things they were interested in, who would step aside after putting them on track, giving them the ball and letting them run with it.

The study fired the imagination of a few friends in the movement and one enthusiastic amongst them, a member of the National Explorers' Committee, William H. Spurgeon III took the lead. He has been an active Scout leader all his adult life. He always said, "To me young people are God's greatest invention". He got together friends sharing his enthusiasm for young people and formulated a plan of forming INTEREST GROUPS, instead of the conventional crews. He asked for and received permission from the National Headquarters of the Boy Scouts of America.

In the first instance he recruited twenty-five lads from High Schools in the area he lived, who claimed interest in Aeronautics. After finding which aspect of this science the boys wanted to explore, he took them to meet the Aircraft Research Laboratory Executive of the area. He was quite interested in the idea and promised to provide services of working scientists and facility of learning and working at projects they wanted to try. Boys in the group could go just as far as they wished on their own under friendly expertise.

THIS, the boys learnt, was EXPLORING and thus came into being the first SPECIAL INTEREST POST OF EXPLORING. The group elected its own leaders, agreed to meet in the Research Centre's laboratory for two evening hours every second week, mapping out its own goal. In the next few years this post among other things could build and maintain a smog-monitoring station for their country. Some of its members graduated in various disciplines for which they had preliminary lessons at this Interest Post. Very soon quite a number of such exploring posts started coming up with varied interests. The National Headquarters helped in collecting offers of expertise and facilities from amongst the various trades. Professions and Industries, Hospitals, Police, Fire Stations, Steel Mills, packing plants, space science firms, land offices, Radio Television stations, oceanographical laboratories, automotive garages and hundreds of other producers of goods and services joined in.

A few thousands of youngmen during the years explored the Law Enforcement field under the tutelage of professionals in the Los Angeles Police Department. The explorers spared time to get police academy training.

They enjoyed riding in patrol cars, walking beats with police force members, learning police communications, helping control crowds at civic events, accidents and fires. They could and would study every phase of crime detection.

This programme proved very helpful in law enforcement and quite attractive for the lads. Because of its popularity requests poured in from over 200 towns and cities for advice and assistance in organising similar exploring posts. Posts were also formed in the field of fire fighting, conservation, tele-communication, seafaring, medicine and health.

For those young adults who were not yet ready to devote study to specific fields, church groups, civic and fraternal organisations came forward to establish GENERAL INTEREST POSTS whose members could take briefer looks at many different fields of their interest.

Exploring started with boys, but it was later on increasingly felt that there was no good reason why it should not be co-educational. In fact there were good reasons why it should be! Young women too were interested in searching for their futures. They were allowed to become members of the INTEREST POSTS.

Exploring entered the field of athletics and sports also in a big way. Thousands of youngmen and women participated in Explorer Olympics. These events came to be held annually, patterned on the World Olympics as the explorers were deeply interested in such competitions, as well as in their country's success in future Olympic games.

Drive continues and during the past few years, students in hundreds of High Schools in the area are asked to rate from a list of about 100 career fields, the three which appealed to them the most and on the basis of the data so collected Interest Posts are formed depending, of course, to the extent the adult expertise and facilities are available.

The experiment is going on, blazing a trail to a great future and the sky even does not seem to be the limit to its possibilities in this country.



The IYC Programme- How Scouts and Guides can help

Smt. SAROJINI VARADAPPAN
Chief Commissioner for India (Guides)
President - elect
All-India Women's Conference
New Delhi

At the time of the XVI Karnataka State Jamborette I would like to remind the youths of India that to serve all beings is of great value in Indian thought. Work of service for the good of others leads one to the highest spiritual attainment. Arise, awake and sleep not until the goal is reached was the call Swami Vivekananda gave to us. Rendering service in proper time and place is the duty of every Scout. We have the noblest and greatest work to serve our fellow beings. Life is too short. So we should always be prepared to avail ourselves of every opportunity. Be prepared to serve others by being physically strong, mentally awake and morally straight.

नायमात्मा बलहीनेन लभ्यः (ನಾಯಮಾತ್ಮಾ ಬಲ ಹೀನೇನ ಲಭ್ಯಃ) say the upanishads; the weak cannot see the self of all beings without serving, without seeing the self of all beings one cannot serve others in the real sense of the term.

Scouting gives an opportunity for personal development, with particular emphasis on developing international understanding and strengthening the bonds of friendship. By participating in such Jamborettes and in the practical application of training techniques and exploring Scouting can be achieved. Those who are reserved will also soon overcome through fellowship and enthusiasm of the other participants. Also they can contribute genuinely with giving and receiving knowledge and sharing their experiences in Scouting.

The International Year of the Child has now ended. It is time to think seriously about what has been done for children during this year. Without much expenses we would like to see the opening of recreation-cum-hobby centres in each colony on the pattern of Bal Bhawans. Radio and TV should regularly broadcast stories for children. Since malnutrition is such a problem in the country, we must start growing vegetables and fruits on every available plot of land. Scouts, Guides, Teachers and members of Social Welfare Organisations should do all they can to help their mothers to make beds, cleaning the room and shining her own shoes. It is a small beginning, but you are doing something good every morning. At the school assembly a small portion of a small voice may be read out so that children know that it is happening for the IYC throughout the world.

Child abuse is common in India. It takes many forms, including extreme neglect, exploitation of working youngsters and Child marriage. Poverty and large families are also directly responsible for most child abuse. Ignorance and illiteracy among parents also contributes its share. India lags far behind many other countries in providing legal protection against such abuses. Even where laws exist they are not implemented. We need watch dogs for monitoring organisations and Government and voluntary agencies to see that they are a part of the IYC programme. Let us make this in a united manner to achieve all our goals and make the children of our country happy.

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The Wood Badge Story

Dr. S. B. KAUSIK
Headquarters Commissioner
(Research and Development)

The Founder of the Scout Movement, the late Lord Baden-Powell of Gilwell had for a long time felt the need for a permanent centre for the training of Scout leaders ever since he visited a Scoutmasters' training camp in 1913, but it was not until a little over sixty years ago, in 1919 that his dream of such a centre could be realised. A Scottish District Scout Commissioner, W. de Bois Maclaren came forward to buy a large estate near London, Gilwell Park situated at the edge of Epping Forest and gifted it to the British Boy Scouts Association. The estate was immediately put to use for the dual purpose of providing a camp site for the Scouts of London, especially of the east end of London as desired by Maclaren and for establishing a permanent Centre for the training of adult leaders in the Movement. It was officially opened by the wife of the donor on the 25th July 1919. Soon afterwards the first training course, devised and planned by Baden-Powell himself and described at that time as a diploma course for the training of Scout Officers, but which has since become known throughout the world as the Wood Badge Course was held from the 8th to the 19th September of the same year.

The Wood Badge Scheme is a unique type of training and includes three parts. Part I (Theoretical) is a correspondence course when the candidate has to answer a set of prescribed questions based on a study, at home, of some recommended relevant literature on Scouting, which, however, is not an examination in the ordinary sense of the word; Part II (Practical) which is done in a training camp over a number of days, or, sometimes, spread over a series of weekends; and Part III (Application) when, if he has qualified himself successfully in the first two parts, he applies the knowledge and experience thereby gained in the management of the Scout Troop to which he is attached. After a period of six or more months during which his work is being watched, the candidate is

recommended by the appropriate authority for the issue of the Wood Badge which consists of a pair of wooden beads strung on a leather thong or cord to be worn round the neck in uniform, as a reward for his labours and the hallmark of training which he has received. The Wood Badge course is so known because of these wooden beads.

The beads themselves are of no intrinsic value, but are greatly cherished and treasured by those who are qualified to wear them. However, to most people outside the movement they may appear to be somewhat mysterious. They have a fascinating history with a touch of romance too which, it is the purpose of this story to tell.



Fig. 1 : Chief Dinizulu wearing his necklace of wooden beads; hanging on the frame (on the left) is one of the authentic replicas of the necklace and (on the right) the Wood Badge beads on the leather thong.

Long before the beads came to be adopted as the insignia of Wood Badge training, Baden-Powell was, during his early army career in South Africa, engaged in a campaign during June-August of 1888 against a

rebellious Zulu chieftain, Dinizulu, son of Cetewayo (also variously spelt as Cetywayo, Cetchwayo and Cetshwayo), a former king of Zululand, a province of Natal in south-eastern Africa. Dinizulu fled and slipped through, but in the hurry and confusion, left behind in his hut an enormous necklace of beads which Baden-Powell took as a souvenir of the campaign. This necklace was 12 feet long and consisted of a thousand or more beads strung on a rawhide lace. The beads were of various sizes, some up to four inches in length, and were made from a South African yellow wood which has a soft pith. When the beads were shaped, the pith made natural nicks at the two ends. The necklace was a sign of royalty and was also awarded to outstanding warriors and leaders of proven ability.

Dinizulu was a giant of a man, 6 feet 7 inches tall and possessing a magnificent stature with huge physical proportions. Reproduced alongside is a photograph of Dinizulu wearing the necklace; also on the frame is one of the four authentic replicas of the necklace made in 1967 by the *Boy Scouts of South Africa* to mark Scouting's Sixtieth Anniversary and on the other side the Wood Badge emblem worn by trained leaders (Fig. 1). The legend underneath the photograph reads: Dinizulu, Zulu King, son of Cetshwayo at the commencement of reign 1884, died 1913. In the words of Baden-Powell, Dinizulu "was at that time a splendid type of young savage, full of resource, energy and pluck." He surrendered to the British in November 1888 and was exiled to St. Helena in April 1889, but was allowed to return to his tribe as chieftain in 1899 on condition that he behaved himself. He was arrested again in December 1907 for alleged complicity in a Zulu revolt and, although the charge of treason was not proved, he was convicted for harbouring rebels to a four-year prison term. He was released on the establishment of the Union of South Africa in 1910 by General Louis Botha who was at that time the first Prime Minister of the Union Government, and was settled on a farm in the Transvaal where he died in October 1913.

When the question of giving a suitable badge or award for Scout leaders who had successfully completed the Wood Badge course was being considered, Baden-Powell remembered Dinizulu's necklace of beads which he had in his possession and decided that the only award for such leaders would be two beads

from the necklace strung together on a leather thong or a length of cord (Fig. 2-A). But very soon it was found that the stock of the original beads was getting exhausted and so replicas of these beads had to be made. This became a spare time activity for the Gilwell staff and the beads became, therefore, known as the Gilwell beads.

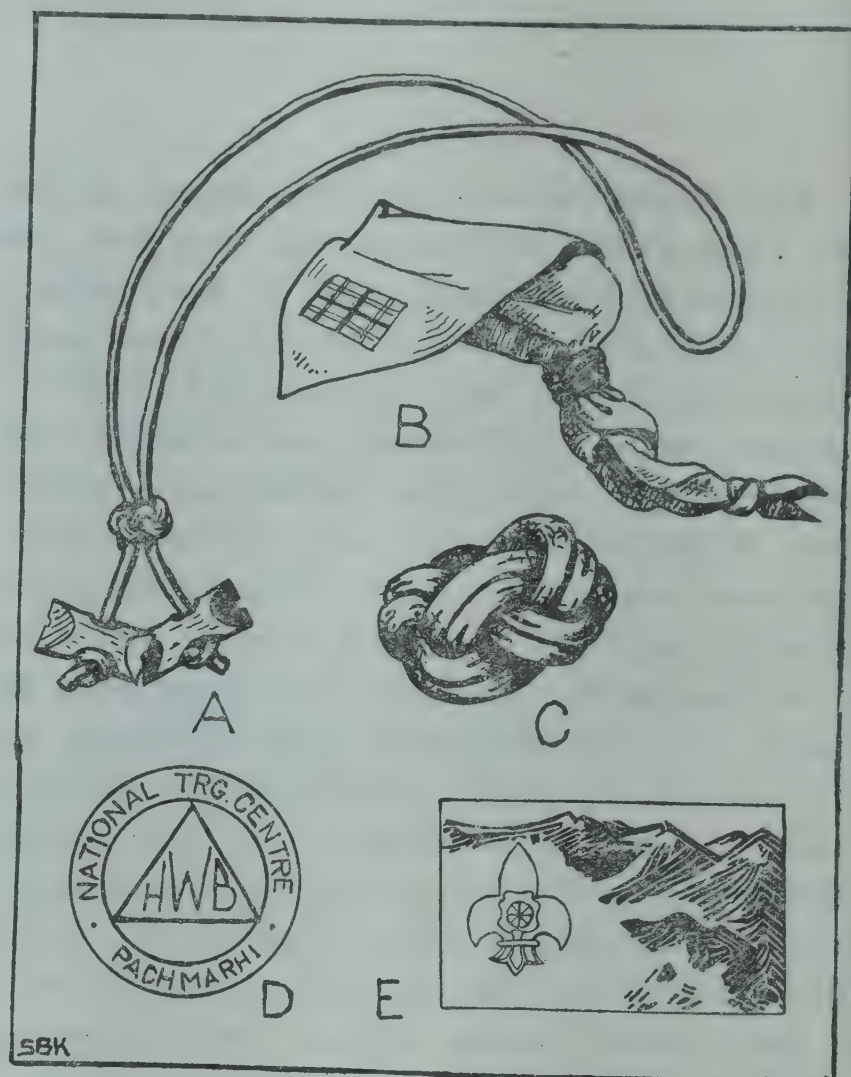


Fig. 2: The Wood Badge Insignia: A. The wooden beads strung on the leather thong; B. The Gilwell Scarf with the McLaren tartan patch at the point; C. The Turk's Head Woggle or scarf slide used by Wood Badge holders; D. The enamelled metal badge issued to Himalaya Wood Badge holders in the Guide section in India; E. The patch showing the design of the mountain peaks at the point of the Scarf used by Himalaya Wood Badge holders (Guide section) in India.

The beads were at first worn, one in the button hole and the other on the hat string, but after some time this was found to be rather awkward and so they were next strung together on a leather thong to be worn round the neck (Fig. 2A). The leather thong itself is another personal link with the Founder. In the Cape Province of South Africa, the little town of Mafeking, which in the native language means a "Place of Stones," because the soil was so stony, with the small British garrison guarding its defences, lay under siege for 217 days, the longest in those times, from the 12th October 1899 to the 17th May 1900. Baden-Powell held the town successfully against

vastly superior Boer forces. On one early morning when he was returning from a tour of inspection of the town's defences, an elderly native saw him somewhat downcast and so asked him why he was not whistling as usual. Baden-Powell admitted that he was really worried, whereupon the native gave him the leather thong he was wearing, saying, "Wear this; my mother put it on me for luck; now it will bring you luck." So the Wood Badge symbols are really keeping up their reputation, adorning the necks of leaders and reminding them at the same time that, in addition to qualities of leadership which they have, an element of luck is also needed for success in their work!

The first Wood Badge Course in Cubbing for leaders in charge of this section of the Movement catering to the younger boys was held in May 1921 and, between 1922 and 1927, those qualified on the course "sported a wolf's fang on their thong, but this somewhat exotic adornment then gave way to the universal beads of wood." The first Rover Wood Badge course for leaders of the senior section was held in 1926.

An interesting fact concerning the Wood Badge which may not be known to many even within the Movement may be mentioned here. In the past the Wood Badge also had "a small ball-shaped coloured wooden bead threaded on the thong and resting upon the knot which holds the lace to form a loop." Each bead was coloured green, yellow or red, its purpose being to identify the type of course or courses which the wearer had completed; green indicated the Scout Wood Badge, yellow denoted the Cub course and the red represented the Rover Wood Badge. This practice of using the coloured beads ceased in the late 1940s. It was probably felt that the Wood Badge beads, humble as they are, needed no additional colourful embellishments although they would have doubtless served a useful purpose.

The members of the training team who must be specially qualified to conduct Wood Badge courses, not only in Gilwell but in other parts of the world also, wear four beads, of which one used to be an original bead from Dinizulu's necklace, if available at the time. Their assistants, also similarly qualified, are entitled to wear three beads. The Camp Chief, now known by different designations, wears six beads and in Gilwell all these six are original beads from the necklace. These were presented to Gilwell's third Camp Chief,

John Thurman in 1949 by Sir Percy Everett which were presented to Sir Percy by Baden-Powell himself at the start of the Wood Badge scheme of training. Sir Percy was one of the closest associates of the Founder from the days of the Brownsea Island Experimental Camp held in 1907 by the Founder to test his scheme of training boys.

There are also two other items which form part of the Wood Badge scheme. These are the Gilwell neck scarf and the Gilwell woggle, the slide which holds the scarf in position. The former is a pinkish grey red-lined scarf with a small patch of tartan of the Clan Maclaren, sewn on the back at the point of the scarf, to commemorate in perpetuity the generosity of Gilwell's donor, W. de Bois Maclaren (Fig. 2B). At first the scarf worn by the Gilwell training staff was made entirely of the tartan itself, but since this proved to be an expensive item of uniform, the present grey scarf with only the patch came to be universally worn by all qualified to wear the Wood Badge beads.

During the early years of Wood Badge training all those who passed Part II, the practical part of the course could wear the Gilwell scarf, but since 1924 only those actually holding the Wood Badge are entitled to wear this scarf.

The Gilwell woggle is a two stranded Turk's Head knot, which is a fancy knot used in decorative work and is made of a thick leather thong (Fig. 2C). While the beads and the thong, as well as the Gilwell scarf have historical links with the Founder and the donor of Gilwell, respectively, the woggle does not have any such association and so may not be considered as essential a part of the Wood Badge scheme as the other items of the insignia. A scarf slide of any other type may also be used instead.

Some further points of interest relevant to this story of the Wood Badge are worth mentioning. All members of the Movement who are qualified to wear the Wood Badge, wherever they are trained, are *ipso facto* members of a world-wide Group known as the First Gilwell Park Group of which the official scarf is the Gilwell scarf. The Founder is regarded as "Group Scoutmaster in perpetuity" of this Group. Members of the Group meet together annually at a Gilwell Reunion; the first Reunion was held in September 1921. While only a few fortunate members

can attend a Reunion in Gilwell, similar Reunions are also held elsewhere in the Scouting world just a little before the Reunion in Gilwell. These are all occasions for an annual get-together of Wood Badge holders and are in the nature of fellowship gatherings. In addition to the annual Reunions, such gatherings are also frequently held during jamborees, jamborettes, rallies or such other special occasions.

In this connection, it is well to know something about Gilwell itself. This International Training Centre in England has its due place of honour in the world of Scouting. When it was purchased it was a derelict estate near London, but its further development is an illustration of the Founder's imaginative genius. He spoke of it as "The Home of Scouting," and it soon became, as he hoped, a power house of Scouting to generate new ideas and to promote exciting experiments to make Scouting more and more attractive and keep pace with the changing times. All who have passed through Gilwell have felt an indescribable thrill which is spoken of as the Spirit of Gilwell. Many have thought of Gilwell as the spiritual home of Scouting where one feels closest to the man who gave Scouting to the world, for, it is rightly said that the spirit of the Founder lives in Gilwell. The late Lord Rowallan, a former Chief Scout of the Commonwealth described Gilwell as "the Hub of the Wheel from which Spokes radiate to practically every country in the free world."

In India we have a common association for both Scouts and Guides, namely, the *Bharat Scouts & Guides* formed by the union of the former Scout and Guide associations in the country. During the early post-merger period a state of uncertainty prevailed and the future of the Wood Badge scheme of training hung in the balance. But, thanks to the timely caution spelt out by the late Colonel J. S. Wilson, the then Director of the Boy Scouts International Bureau (now the World Bureau) who was also earlier the second Camp Chief of Gilwell that "it would be a retrograde

step in the eyes of the Scout World for the Bharat Scouts to seek to minimise the importance or extent of this type of training", when, after prolonged discussions, it was decided to retain the Wood Badge scheme, with some minor adjustments, in the Scout section of the Movement, with the qualifying prefix "Himalaya." It follows, in general, the pattern of the international scheme and also uses the same insignia. However, the beads may be of any wood—some use sandal wood beads—and the leather thong is often replaced by a silk or nylon cord. On the other hand, in the Guide section, although the training is also known as Himalaya Wood Badge training, there are some important differences in the insignia. As we know Wood Badge training is so called because of the beads of wood, but here there is neither wood nor any beads. Instead, qualified Guide leaders are issued a circular enamelled metal badge, with the words "National Trg. Centre, Pachmarhi" encircling an inner triangular piece having the initials "HWB" (Fig. 2D), to be pinned on the blouse. The scarf, although grey in colour as the Gilwell scarf, has a patch at the point with the design of the peaks of (Himalayan?) mountain ranges (Fig. 2E), which comes in three colours, blue for Bulbul leaders, green for the Guide section and red for Ranger leaders. There seems to be no other country in the world where the Guide leaders' training is known as Wood Badge training.

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Uttara Kannada at a Glance

Sri C. VASUDEVA HERLE

District Commissioner (S) &
Secretary, Reception Committee

Uttara Kannada is one of the coastal Districts of Karnataka. It is bounded on the North by Belgaum District and the Union Territory of Goa, on the East by Dharwar District, on the South by Dakshina Kannada and Shimoga Districts and on the West by the Arabian Sea. The total area of the District is 10,276 Sq. kms. For administrative convenience, it is divided into eleven talukas, of which Bhatkal is the smallest and Supa the largest in area. The total number of villages in the District is 1,356.

Though Uttara Kannada is a coastal district, it has three distinct geographical regions. *The Malnad region* : Comprises Supa, Yellapura, Sirsi and Siddapur Talukas, with thick forests and a rainfall of 100" to 200" per annum. *The coastal plains* comprise Karwar, Ankola, Kumta and Honavar Taluks with a rainfall of 120" to 140" per annum. Lastly, there is the transitional belt which includes Haliyal and Mundgod Talukas with dry area, having a rainfall of 40" to 60" per annum.

Uttara Kannada is a land of rivers. There are the following important rivers namely : the Kali River, flowing in Supa and Karwar taluks, the Gangavali River in Ankola taluka, the Aghanashini River, flowing in Kumta taluka, the Sharavathi River, arising in the Shimoga district, and flowing in Honavar taluka. The Venkatapura River, flowing in Bhatkal taluka, and the Varada River, arising in the Shimoga District and flowing eastward, via Banavasi in Sirsi taluka. The four rivers Kali, Aghanashini, Gangavali and Sharavathi flow through the Western Ghats in deep forests, rendering themselves fit for generating hydro-electric power.

According to the 1971 Census, the population of

the District is 8,49,105, of which 4,33,946 are males and 4,15,159 are females.

The percentage of Rural population is 82.28 ; the percentage of Urban population 17.72 and the percentage of SC and ST population is 4.37.

More than 80% of the total area of the District was formerly occupied by forests. But of late the area under forest is getting reduced due to the setting up of factories, power lines, mines, etc., for which more than 93,000 acres have been released. As a result of this, the percentage of forest area has been reduced to 62% and the Kali hydro-electric project requires another 62,000 acres of forest area.

The area not available for cultivation including barren and uncultivable land is 40%.

Only 10 to 12 per cent of the total area is under cultivation. Paddy is the most important crop. Next comes sugarcane. About 82% of the total cultivated area is utilised for food crops. The majority of farmers have small holdings (below 2 hectares). Hence, the financial position of these farmers does not allow them to invest much on agriculture.

Horticulture and dairying have greater relevance to the economy of the District. About 12,761 acres of land are under horticultural crops. Pineapple, Cashew-nut, Pepper, Arecanut, Coconut and Fruit cultivations are popular. For horticultural fruit crops, the talukas of Sirsi, Siddapur, Yellapur, Haliyal and Mundgod have a rich potential.

Besides, a major portion of the forest area is grazing area. The species of grass is known to provide

nutritious fodder for cattle. So, dairying has been the important occupation in these parts of the District. Under the Karnataka State Fodder Development Scheme a dehydration plant (for grass) has been established in Siddapur taluka which has a vast area for growing grass.

The District has a coastal length of 140 kms. Out of the 19 ports in the State, 14 are located in Uttara Kannada. The fisheries industry is an important segment of economy. The District has rich marine resources, but it has remained unexploited. Out of 10,000 sq. miles of fishing area, only 2,000 sq. miles are exploited. More facilities are now provided for the improvement of this industry through fishing cooperatives, improvement of fishing harbours, mechanisation of processes, fish canning, etc.

As mentioned earlier, the District has a vast area under forest. The forest wealth still remains to be fully exploited. There are big industries which depend upon forest produce. There are the West Coast Paper Mills, Dandeli, the Indian Plywood Manufacturing Company, Dandeli, the Karnataka Veneers, Siddapur (Kavanchur), the Western India Match Company, the Hindustan Industries, Kalghatgi (Match Boxes), Doddannavar Bros. Belgaum (Packing Cases), the Forest Industries, Hubli (Rejected Timber), the Karnataka Wood Industries, Londa (Activated Carbon), and the Harihar Polyfibres (Eucalyptus work).

As a result of these, and to stop deforestation, man-made forests are coming up. The Forest Department, with two Corporations, the Karnataka State Plantation and the Karnataka State Forest Industries Corporation, has definite plans to improve the forest wealth. The District has a rich potential for forestry and wood products.

The District is blessed with a rich mineral wealth. The important minerals are iron, manganese, lime stone, quartz, bauxite, lime shell, silica, sand, dolerite rocks, granite and laterite have attracted the attention of foreign buyers. There are unsurveyed areas which may lead to the discovery of new minerals. There is, therefore, full scope for starting mineral-based industries. The Transport facilities are to be improved. The proposed railway line between Hubli and Karwar will open new avenues for the mining industry.

As per the 1971 Census, the percentage of literacy is 40.6. The progress made under primary and secondary education is quite satisfactory. There are Arts, Science and Commerce Colleges in the District. There are facilities provided for technical and professional education, and there is provision also for vocational education in 6 colleges in the District. There is a Post-Graduate Centre for the study of Marine Biology at Karwar. The facilities provided and the progress achieved are shown in the Appendix.

The educated unemployed are many but job opportunities have not kept pace with the expansion of general education. The educated youth have less scope for technical education.

The problem of unemployment is acute because of the following reasons. The youth are not entrepreneurs. They do not accept the responsibility of starting self-employment units. There is financial difficulty in meeting funds to start with although there are many unexploited resources in the District, because of lack of transport facilities. There is only one railway line (40 kms.) connecting Dandeli with Alnavar on the Poona-Bangalore line. The establishment of Karwar-Hubli line is, therefore, quite essential for the development of the District and for providing ample scope for employment. At present there are only five major industries, namely, the West Coast Paper Mills, Indian Plywoods, Ferro-Manganese, Government Saw Mills (All at Dandeli) and the Binaga Caustic Soda Factory under Ballarpur Industries at Karwar. At Siddapur, the Karnataka Veneers factory is coming up to manufacture rosewood veneers. There is much scope for forest-based and mineral-based industries which will provide ample scope for job opportunities in the District.

The District at present is very backward in the use of electricity. Cheap and adequate power is essential for industrial growth. At present the only source of power is the Sharawathi Hydro-electric Project, located in the Shimoga District. There is however the rural electrification programme.

The Kali Hydro-electric Project, at a cost of Rs. 450 crores, is under completion at Ambicannagar, Dandeli. This, it is stated, will double the availability of power in the entire State.

The Project has a huge employment potential in the District not only during the construction stage, but also later for power utilisation on a massive scale. A large number of technical and non-technical persons will be able to find job opportunities. Commercial banks have made a remarkable progress. Eleven such banks are functioning in the District. There are 95 branches of various banks in the District. Besides, there is an active co-operative sector. The

K. D. C. C. Bank at Sirsi is the central financing agency for all the co-operatives in general.

Thus the winds of change are blowing in the District. Youth have ample opportunities to contribute their best for the economic development of the District. There is urgent need for exploiting the natural resources to secure employment opportunities and to help the rural economy.

APPENDIX

EDUCATIONAL FACILITIES (1978-79)

Taluka	Nursery Schools	L. P. Schools	H. P. Schools	MHPS	High Schools	Junior Colleges	Colleges					
							Arts & Sc.	Commerce	B.Ed.	Law	Post-graduate	Vocational census
1. Ankola	88	84	29	12	8	—	1	—	—	—	—	—
2. Bhatkal	25	65	28	11	7	—	1	—	—	—	—	—
3. Haliyal	25	67	26	9	8	3	1	—	—	—	—	2
4. Honavar	27	117	73	11	18	1	1	—	—	—	—	1
5. Karwar	29	125	74	11	29	2	3	1	1	—	1	1
6. Kumta	28	99	59	12	15	2	1	1	1	—	—	—
7. Mundgod	34	58	12	5	3	1	—	—	—	—	—	—
8. Siddapur	43	94	60	6	13	—	1	—	—	—	—	1
9. Sirsi	37	127	81	8	20	2	1	1	—	1	—	1
10. Supa	7	102	17	3	3	—	—	—	—	—	—	—
11. Yellapur	16	80	41	3	4	1	—	—	—	—	—	—
Total. ...	359	1,018	500	91	128	12	10	3	2	1	1	6



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Some ideas on the Education of Young People

A. ZOUAGHI
(From WORLD SCOUTING)

All educators know—or should know—that young people, both boys and girls, want to find themselves a place in the sun and enjoy a certain consideration, which can result, to the extent that this need is satisfied, in positive participation on their part. If the contrary is the case, if they cannot achieve the satisfaction of this natural need through their work or through their relationships with others, they have a tendency to seek it through anti-social behaviour, which can unhesitatingly be described as negative, ranging from simple lack of politeness to violence, and even crime.

The fact that young people get together in gangs for this work of destruction is yet another “natural”, even physiological, need.

This being so, what attitude should we adopt towards these young people? We, that is to say “them” as far as the young are concerned, particularly parents and educators of all kinds.

The present answer, which makes no pretention to provide a radical solution to the problem of adolescent gangs which commit acts of violence in towns, can be no more than a timid enough approach to the problem.

But it will throw some light on the position which parents, educators and other people in contact with the young should adopt, although it cannot cover all types of cases.

Very roughly, it can be summarised by two statements.

1. Allow the educational structures into which the young people are integrated to be such as to develop their capacities to the maximum.
2. Have faith in young people.

Let us try to examine these two statements in the most realistic light possible.

The first question which comes to mind is the following: In our modern world, are all young people integrated into educational structures?

The second can be resumed thus: are the educational structures — where they exist capable, under the present state of affairs, of setting in motion an irreversible process of bringing to fruition the latent capacities of young people?

The answer to the first question is fairly simple. In the developed countries, the vast majority of young people are integrated in educational institution, schools, universities, etc. In the developing countries only a limited percentage of young people, varying according to the level of development of the country in question, is integrated.

The answer to the second question is more subtle. Are the existing educational structures capable of fulfilling their mission qualitatively? The efforts of the family, the school and the educational movements (Scouting sports, clubs, etc.), should be dovetailed as effectively as possible. In the developing countries, and for young people outside school age, palliatives

must be found (the fight against illiteracy, social education, youth movements, etc.).

Now let us come to the second statement — win the confidence of young people. This involves a complete teaching programme: The effectiveness of education is linked to the method of teaching. An educator once said: “education is not a matter of piling up quarry-stones”. Another has said: “educating a child is building it inside.”

These two notions which complement each other, illustrate the distance between former teaching methods and those which innovators in the field are doing their utmost to spread.

The aim of modern teaching methods is the integral development of the young person, but this is only very

approximately attained in the educational institution. Hence the necessity for complementary forms of education with the same end in view, and using attractive and effective methods.

However, the leit-motif in all this should remain winning the confidence for the young. Without the participation of the young person himself, all education is doomed to fail. The degree of this participation remains to be determined. It should, we believe, be as great as possible. The limit is to be found just this side of anarchy.

Where is the place of Scouting in all this? In theory everywhere. In fact, here and there.

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WHAT IS SCOUTING ?

Sri S. AUDIKESAVALU
State Organising Commissioner (S)

Scouting is much more than merely hiking, camping and out-door activities. Scouting is learning to grow into responsible manhood, learning to be of service to others.

In its totality, the Aim of Scouting is to make our race a nation of energetic, capable workers and good citizens.

Scouting is a game and like all other games it has rules which we must follow to be members of the team.

The Rules of Scouting are contained in the Scout Promise and the Scout Law. The Scout Promise and the Scout Law are the Guide to Citizenship. They tell us what is expected of a Scout and point out our duties. The Scout Motto is "Be Prepared". Be Prepared for what? Be Prepared to take care of ourselves that we may thus be prepared to help others in need.

Many people think that Scouting is just a child's play. It may appear just that to the child. But it is something far more serious to the adult who has to handle it, who has to deal with it, to realise fully what really lies behind this so called child's play, to grasp its essence; in short, to make the whole of Scouting an instrument to work for the welfare of the child.

Let me quote here what Baden-Powell himself said about Scouting in his 'Outlook' in July 1920.

"Scouting is not a thing that can be taught by wording it in public speeches, nor by defining it in print. Its successful application depends entirely on the grasp of the Scout spirit by both trainer and trainee. What this spirit is can only be understood by outsiders when they see it ruling, as it already does to a vast extent, the thoughts and the actions of each member of our brotherhood.

Thus every Scoutmaster and every Commissioner will be an apostle to them, not merely through what he says, but what he imparts by impression and through what he does himself in his own personality.

For this, he must, as a first step, be imbued with a real understanding knowledge of the Scout ideals, the methods we use to gain them and the reasons that underlies them.

Among them he realises, for instance :

That the need is urgent of a great social rise out of the present slough of squalor ;

That the State education system has its limitations for developing the character, the health, the technical skill and the communal Christianity that are necessary;

That Scouting can help by attracting the boy or girl, or by helping him or her to acquire these qualities ;

That this cannot be done by the imposition of artificial instruction from without, but by the encouragement of the natural impulses from within ;

That this is imparted by personal leadership and example on the part of the Scoutmaster himself and not by his mere instruction ;

That the intelligent application of Nature lore and Woodcraft largely supplies the means and the incentive, while the Promise and the Scout Law give the direction ;

That the growth of the Movement both at home and in every civilised foreign country is phenomenal, not merely for its numbers but because it is entirely natural from within and has not been artificially forced from without ;

That it is a brotherhood—a scheme which, in practice, disregards differences of class, creed, country and colour, through the undefinable spirit that pervades it — the spirit of God's Gentleman.

Now these, you will say, are things that you know already, and don't need to be told. Yes, that is so. But what I want is that you should pass them on to those who don't know them".

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The Jamborette District

H. Y. RAMAIAH
Headquarters Commissioner (Scouts)

The XVI State Jamborette at Kumta, a coastal town situated in Uttara Kannada (North Canara) District is held during January 1980. The idea of selecting the site for Jamborette at Kumta is mainly to provide an opportunity for the Scouts and Guides of Karnataka State to see and enjoy the thrill and joy of the Sea.

Kumta town is almost situated in the centre of the district. The Jamborette site is located at a distance of 1½ km. from the town. The location consists of a number of educational institutions surrounded by forest and cashew plantation.

Since Kumta is not connected by railway, the only mode of transport is by road, even though from nearby places the journey can be made by boats. The nearest railheads are Mangalore, Talaguppa, Haveri, Hubli, Dharwar and Belgaum. Direct buses to Kumta are available from Belgaum, Dharwar, Hubli, Haveri, Shimoga, Sagar and Mangalore.

The climate during the month of January is salubrious but warm. The sea breeze keeps the night cool, even though the day may be hot, particularly for persons from malnad and plain areas. Uttara Kannada District abounds in nature with forest and rivers. The jungles of the district are still a haven for animals and birds. Two mighty rivers of Karnataka, Kali and Sharavathi flow in this district. Everyone is aware of the importance of these two rivers. Almost the entire electricity is generated by hydro-electric stations by harnessing these two rivers. The Sharavathi project is complete and the giant Kali project is already half way through. In addition to these the river Aghanashini flows near Kumta.

There are two great falls situated in this district apart from a number of small ones which can be seen throughout the district during the rainy season. The two important are Jog and Magod.

This district seems to be unique in the entire country. If the district area is divided vertically into three equal parts, one part is coastal belt, the second is ghat area and the third is the upghat area. Nearly 80% of the population is situated in the coastal belt and the upghat areas. The mountain ranges actually have moved into the sea in this district. It is learnt that there was once a move to have Karwar, the present district headquarters as the capital of the erstwhile Bombay State.

Another distinct feature of this district is that different types of races and people live in the district, preserving their culture and traditions, the Goulis of Yellapur and Haliyal taluks, the Tibetan settlement colony near Mundagod, the Siddhis of Yellapur, the Halakkis of Ankola, the Navayats of Bhatkal, etc., besides the Sarswaths and Hegdes.

Uttara Kannada District is famous for growing cocoanuts, cardamoms, areca cashew, etc. A large majority of the people are fish eaters particularly in the coastal areas. The size of cucumbers grown in the Bhatkal and Kumta areas is a sight to see.

The district also abounds in places of pilgrimage and places of interest. Some of the places of pilgrimage are the famous Gokarna, the abode of Sri Mahabaleswar, Murdeshwar, Idugunji, where the idol of Lord Ganesha was installed by Farada Muni, Manjuguni the abode of Lord Venkateshwara, etc. Besides Kumta itself is famous for temples. You can see the breathtaking feat of persons taking out vadas from boiling oil with bare hands in Kumta temple. The Jain temples near Hadawala are also worth paying a visit.

Among other places of interest are the rock formation of Yaan. This place has abundant romance and thrill for the trekker. The Magod falls, the Jog falls, Nagjhari power station near Ambikanagar are

some of the places worth seeking. More than anything else the beaches from Karwar upto Bhatkal are compared to the best in the world.

Some of the places of interest situated nearby in the neighbouring district are Koliur (Mookambike),

Udipi, Dharmasthala in the south and Goa in the north.

The approach to all these places is only by bus. The K.S.R.T.C. operates buses to most of the places from Kumta. The frequency of the buses is good.

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The Ranger

Smt. MARJORIE D'CUNHA
Headquarters Commissioner
(Public Relations)

A girl who has completed sixteen years of age and is a citizen of India can be an aspirant to the Ranger movement of the *Bharat Scouts & Guides*. As a Ranger her special responsibility is to be of service to the community. Being enrolled as a Ranger she makes a promise, which is a solemn pledge, a bond and an oath, which should be always kept alive in her subconscious mind. By committing herself to God, the Ranger learns how to turn some of her thoughts to other people, to become unselfish and carefree. It also helps the Ranger to judge the right from the wrong, and good from the bad, which guides her along her daily life and makes her identify herself with thoughts that are good and deeds that are pure. Service is the help rendered willingly to the retarded people of our community. By retarded we not only refer to the physical conditions of the unfortunate victims of fate, but also to their intellectual, economic and social conditions.

A Ranger plays a very important role in the community to which she belongs. Being trained as a Ranger, she develops an interest, with a personal touch, to render service where service is required. This needs Programme and Project Planning. The programme selected should include something of a challenge to her. The planning should be done in such a way that the needs of the people of that particular area are given consideration. This should include development of self-reliance, leadership, etc. A Ranger Council can be formed by which the Ranger Leader can be helped and enlightened to co-ordinate activities of different groups. During my recent visit to Malaysia and Singapore I noticed that the projects implemented by the Rangers had a Five Point Programme to help them in their activities and divide their programme in such a way as to do work efficiently:

1. The Home Community Service.
2. Out-door activities.

3. International activities.
4. Health Poise and Personality
5. Creative Skill and Ability.

These groups are further sub-divided into guide knowledge, linguist, etc. The Ranger is allowed to choose her grouping according to what she enjoyed doing and learning. She was also brought to realise the importance of perfect Project and Programme planning, which helps in the development of herself, her community and the nation at large. Programmes are formulated in such a way that they would satisfy the human needs. Sustained service projects are carried out in rotation, with a sense of responsibility and creative interest.

Another scheme which is followed in Korea is really commendable. Ten or twelve girls are trained as leaders who in turn are sent to schools to train the young and inculcate a spirit of social service among school children. This project is carried on along with the "New Community Movement", which is a Government body.

We in India have also a number of schemes introduced by our Governments, both State and Central. We should deem it a prerogative to associate ourselves in the different community development projects, adult education schemes, etc. Of course we have been trying to tap these schemes in our own small way, but I think we should plunge more deeply into them.

It is very important that the Ranger Leader keeps her eyes open and gets her Rangers from different youth organisations and Mahila Mandals. Most of these organisations have their own schemes, but service is not their ultimate aim. These young ladies who are well organised, if educated in the principles of Guiding

and enlightened on the Ranger Promise, would be ideal Rangers and make their service meaningful and effective. Money and manpower are two essential factors for service; these youth organisations have no dearth for the same; with these resources and the spirit of service, Ranger projects can make a brilliant success.

Lastly, before I conclude, I would like to say that the theme of a Ranger should be, "Ask not what your community can do for you, but what you can do

for your community." This should be the basis of all Rangering. With this motto an all round character development through Service is achieved. A Ranger should develop a spirit of awareness, care for and share in the life of community, have a knowledge of the type of service one can render and develop physical fitness and a self-attained personality. Sitting and wishing does not make a man great. Start today and do what you can. Let this be the incentive for every Ranger.



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Jamborettes Held in the State – Where and When?

S. B. KAUSIK
Editor-in-Chief

Fifteen Jamborettes have so far been held in different parts of the State since the inception of Scouting in the State in 1918. These used to be known simply as Rallies, but in recent years the word Jamborette is used to distinguish them from the word Jamboree which is a larger gathering and is national in character, and not confined to just one State in the country.

The first nine of these gatherings were confined to Scouts only, because there were until 1951 two separate organisations, one for Scouts and the other for Guides. These nine rallies were held under the former *Boy Scouts of Mysore*. After the merger of the former Scout and Guide Associations in the country, and the formation of a single Association, the *Bharat Scouts & Guides*, the Jamborees and Jamborettes became common gatherings for both the Scout and Guide wings of the Movement and the first of these in the State was held in Tumkur in 1956.

The following record gives details of all the fifteen Jamborettes held in the State so far :

No.	Place	Dates
1.	Chikmagalur ...	28 April to 6 March 1920
2.	Bangarpet (Kolar) ...	27 to 31 December 1920
3.	Nandi (Kolar) ...	30 December 1921 to 2 January 1922

4.	Shimoga ...	18 to 21 April 1926
5.	Tumkur ...	15 to 20 April 1929
6.	Mysore ...	15 to 18 May 1931
7.	Hassan ...	9 to 14 May 1933
8.	Chitradurga ...	12 to 15 August 1938
9.	Bangalore ...	24 to 28 December 1940
10.	Tumkur ...	9 to 11 May 1956
11.	Doddaballapur (Bangalore) ...	12 to 16 May 1967
12.	Mercara ...	8 to 12 May 1970
13.	Hubli-Dharwar ...	9 to 14 December 1972
14.	Sandur-Bellary ...	18 to 23 October 1975
15.	Sakleshpur ...	27th December 1977 to 2nd Jan. 1978

The present Jamborette in Kumta, Uttara Kannada District is the Sixteenth Jamborette in the series.

In addition to the State Jamborettes as detailed above, our State also staged a National Jamboree, namely, the Third All-India Scout and Guide Jamboree in Bangalore in 1960. The State Association of the *Bharat Scouts & Guides* acted as the host association for the National Headquarters, Delhi, when contingents from all the States in India and also guest contingents from a few foreign countries participated in the event.

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Kumta - A Profile

Sri D. S. A. RAO

Manager, Syndicate Bank, Kumta

The stretch of land extending from the legendary Gokarna in the north to Hologadde in the south forms the Kumta Taluk. In the west, the Arabian Sea gracefully laps on white unpolluted beaches skirted with Cocoanuts, Casuarina and Calophyllum. The story of ages slumbers in its sapphire waters – the great quest for new lands, the combats between the fleets of dynasties and the fierce battles between the occidental powers for monopoly of trade with the land with its infinite charm. The Western Ghats form a mighty wall towards the east. In its luxuriant evergreen forests lived elephants, tigers, panthers, leopards, lynx, hyenas, wolves, bears, bison, sambar, spotted deer, antelope and gazelle. Due to unscrupulous exploitation these forests are reduced to mere store houses of timber. Between 1878 and 1882 alone 130 tigers were shot down in North Kanara forests.

The Aghanashini is a mountain stream with cool crystalline waters from its start near Sirsi to Uppinpatan in the plains, where the river meets the tide and the next 15 miles of its course are navigable by boats. It flows through one of the most picturesque landscapes lush with areca, coconut, sugarcane, paddy, pepper and banana. Thousands of storks, herons, egrets and other birds used to flock the mangrove forests of the marshes of Halkar and Masur, of which only vestiges remain today. Shrimp rearing is being undertaken in 1,300 acres of backwaters on its banks. The Aghanashini joins the sea at Tadri. The river mouth is flanked with two hills, of which one was fortified. Tadri is an important fishing harbour. Mirjan on the bank of Aghanashini rose into prominence in 1500's. Gokarna in the north of Tadri is a famous centre of pilgrimage from immemorial times.

However, Kumta town proper remained in oblivion till the British take-over. During the 19th century Kumta became an important centre of cotton trade.

Cotton from the uplands of Karnataka came to Kumta for export to Bombay and England. Boats entered the Kumta creek in the immediate south of the town and carried away the cotton to the British ships anchored in the sea. Goods worth Rs. 52 lakhs were exported through Kumta port in 1881-82. The exports mainly consisted of 'Coompta Cotton' and spices. Cotton business got extinct at Kumta when Hubli found a place in the railway map of India. Yet the Kumta Street in Bombay and 'Coompta Street' in England raise nostalgic memories.

Kumta town was burnt twice by Tipu's army encamped in its vicinity. Kumta light house was built in 1855. The light house served an area of 54 square miles. Kumta became a municipality in 1867. Travellers' bungalows were built by the British in Mirjan, Katgal and Kumta during 1834, 1855 and 1856 respectively. Arab vessels brought pomegranates, almonds, raisins and pistachio nuts to Kumta and carried away rice and spices.

Kumta, even though stripped of its past glory, is nevertheless an important market place. Arecanut weighing over 4,000 tonnes and worth more than Rs. 2 Crores and 21 lakhs, and pepper weighing over 23 tonnes worth more than Rs. 3 lakhs, apart from the fish, shrimp and other products, were sold at Kumta during 1977-78.

Kumta with an area of 607.9 sq. kms. has 121 villages. About 30,000 people live in Kumta Municipality. The density of population in the Taluk is about 150 per sq. km. The human devastation has considerably changed the face of Kumta. The hills shaved of their vegetation with the black crags staring at you foretell the grim future unless timely steps are taken to check any further damage. Regeneration of forests in the hills and wastelands would provide

richer cleaner environment and more industrial raw material, firewood and productive employment.

The 20th century saw Kumta turning into a leading educational centre. The Gibb High School started in 1908 is the second high school in the entire district. This high school was well-known in the Bombay Presidency. The Kanara College started in 1948 is the oldest college in the district. Today, Kumta continues to be in the forefront of educational field with three other colleges, 12 more high schools and an agricultural school.

The Gudigars of Kumta are well-known for making wood and ivory carvings of exquisite beauty. Kumta has immense potential for development of agriculture, forest-based industries and fisheries. Today its forests are plundered by others and there is even firewood scarcity for the inhabitants. There are many ancient temples in Kumta Taluk of which Gokarna Mahabaleshwara Temple dates back to the twilight of history.

(Reprinted from Regional Conference Souvenir, Lions Club of Kumta)



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ಉತ್ತರ ಕನ್ನಡದಲ್ಲಿ

ಹಾಲಕ್ಕಿ ಒಕ್ಕಲು ಸಮಾಜ

ಶ್ರೀ ಡಿ. ಎಸ್. ಅಶ್ವತ್ಥ
ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್, ಕುಮಟಾ

ಕಡಲು ತೀರದ ಕಷ್ಟ ಜೀವಿಗಳೆಂದು ಹೆಸರುವಾಸಿಯಾದ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲು ಸಮಾಜ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ಪ್ರಾಮುಖ್ಯವಾಗಿ ಕರಾವಳಿ ತಾಲೂಕುಗಳಾದ ಕಾರವಾರ, ಅಂಕೋಲೆ, ಕುಮಟಾ, ಹೊನ್ನಾವರ ಮತ್ತು ಭಟ್ಕಳಗಳಲ್ಲಿ ವಾಸಿಸುತ್ತಾರೆ.

1971ರ ಜನಗಣತಿಯಂತೆ ನಮ್ಮ ಜಿಲ್ಲೆಯಲ್ಲಿ ಈ ಸಮಾಜದ ಜನಸಂಖ್ಯೆ 44,702 ಎಂದು ಅಂದಾಜಿಸಲಾಗಿದೆ.

ಸಾದಗಪ್ಪು ಬಣ್ಣದ ಮದ್ಯಮ ನಿಲುವಿನ ಈ ಜನ ವಿದ್ಯೆಯಲ್ಲಿ ಅತಿ ಹಿಂದುಳಿದವರಾಗಿದ್ದು, ಮುಖ್ಯವಾಗಿ ಒಕ್ಕಲುತನವನ್ನು ಉಪಜೀವನದ ಆಧಾರವೆಂದು ಕೊಂಡಿರುತ್ತಾರೆ.

ಇವರ ಮನೆಮಾತು ಕನ್ನಡ, ಅಚ್ಚಗನ್ನಡದ ಪದಗಳನ್ನು ಗ್ರಾಮ್ಯ ಭಾಷೆಯಲ್ಲಿ ನುಡಿಯುವುದೇ ಇವರ ವೈಶಿಷ್ಟ್ಯ.

ಕುಪ್ಪಸ ತೊಡದಂತೆ, ಉಟ್ಟು ಸೀರೆಯ ಸೆರಗನ್ನು ಎದೆಗೆ ಆವರಿಸಿಕೊಂಡಿರುತ್ತಾರೆ. ಕುತ್ತಿಗೆಯಲ್ಲಿ ತುಂಬ ಮಣಿಸರ, ಕೈಯಲ್ಲಿ ದಪ್ಪ ಬಳೆಗಳು, ಮೂಗಿನಲ್ಲಿ ಮೂಗತಿ ಇವು ಸ್ತ್ರೀಯರ ಸರ್ವಸಾಮಾನ್ಯ ಉಡಿಗೆ-ತೊಡಿಗೆಗಳಾದರೆ, ಕಚ್ಚಿ ಮತ್ತು ತಲೆಗೆ ರುಮಾಲು, ಮೈಗೊಂದು ಅಂಗಿ ಇವು ಒಕ್ಕಲು ಗಂಡಸಿನ ಸರ್ವಸಾಮಾನ್ಯ ಉಡುಪು.

ಕೃಷಿಕರ್ಮದಲ್ಲಿ ನಿರತರಾದ ಈ ಮಣ್ಣಿನ ಮಕ್ಕಳು ಅಕ್ಕಿಯ ಗಂಜಿ, ರಾಗಿಯ ಅಂಬಲಿ, ಮೀನಿನ ಪಳದಿ (ಪದಾರ್ಥ) ಗಳನ್ನು ತಮ್ಮ ದೈನಂದಿನ ಊಟದಲ್ಲಿ ಬಳಸುತ್ತಾರೆ. ಹಬ್ಬ-ಹುಣ್ಣಿಮೆಗಳಲ್ಲಿ 'ಪಾಯಸ' ಮುಂತಾದ ಸಿಹಿ ಊಟ ವೈಶಿಷ್ಟ್ಯವುಂಟಾಗಿರುವುದು.

ಬಹುತರವಾದ 0-10-0 ಗುಂಟೆ ಕ್ಷೇತ್ರದಿಂದ ಒಂದೆರಡು ಎಕರೆಗಳ ಪರಮಾವಧಿ ಭೂಮಿಯನ್ನು ಹೊಂದಿರಬಹುದಾದ ಈ ಜನ ಚಿಕ್ಕದಾದ ತಮ್ಮ ಹಿಡುವಳಿಯಲ್ಲಿ ಜೊಕ್ಕಟವಾಗಿ ಸಾಗುವಳಿಯನ್ನು ಮಾಡುವುದರಲ್ಲಿ ತೊಡಗಿರುತ್ತಾರೆ. ಭತ್ತದ ಗದ್ದೆಗಳ ಹಾಳೆಗಳಲ್ಲಿ ರಾಗಿ, ಉದ್ದು, ಹೆಸರು, ಮುಂತಾದ ದ್ವಿದಳ ಧಾನ್ಯಗಳು, ಕಬ್ಬು, ಬಾಳೆ, ಅಡಿಕೆ, ತೆಂಗು — ಮುಂತಾದವು ಬೆಳೆಗಳನ್ನು ತಮ್ಮ ಹೊಲ ಮನೆಗಳ ಅಂಗಳದಲ್ಲಿ ಬೆಳೆಯುತ್ತಾರೆ.

ಮಿತವಾದ — ಬೆಳೆ, ಬೆಳವಣಿಗೆಯೊಂದಿಗೆ ಹಿತವಾಗಿರಲು ಬಯಸುವ ಈ ಜನರ ಬೇಕು-ಬೇಡಿಕೆಗಳು ಅಷ್ಟಕ್ಕಷ್ಟೇ. ಹುಲ್ಲಿನ ಗುಡಿಸಲು, ಅದರ ಸುತ್ತಲೂ ಒಂದೆರಡು ತೆಂಗು ಬಾಳೆಗಿಡಗಳು, ಹೂವು ಹಣ್ಣುಗಳ ಕೆಲವೇ ಗಿಡಗಳು ಹೀಗೆ ಸ್ವಲ್ಪದರಲ್ಲಿ ಸಂತೃಪ್ತರು ಈ ಜನ.

ತಿರುಪತಿ ತಿಮ್ಮಪ್ಪನ ಭಕ್ತಗಣವೆಂದು ಪ್ರತೀತಿಗೊಂಡ ಈ ಜನರ ಪ್ರತಿಮನೆಯಲ್ಲಿ ಅಂಗಣದಲ್ಲಿ ತುಳಸಿ ಕಟ್ಟಿ ಇರುವುದೊಂದು ವೈಶಿಷ್ಟ್ಯ.

ಸುಗ್ಗಿಯ ಹಬ್ಬದ ಕಾಲದಲ್ಲಿ ತುರಾಯಿಗಳೊಂದಿಗೆ ಸುಗ್ಗಿಯ ಮೇಳ, ಕುಣಿತ, ಸಂಜೆಯಿಂದ ಬೆಳಗಿನ ಜಾವದ ತನಕವೂ—ಬೆಂಕಿಯ ಸುತ್ತಲೂ ಕೂಡಿ ಗುಮಟೆ-ಫಾಗು ನಡಿಸುವುದು, ರಾಜ-ಮಹಾರಾಜರುಗಳ ಪುರಾಣ ಪ್ರಶ್ನಿತ ಹಾಡುಗಳನ್ನು ಜಾನಪದ ರೀತಿಯಲ್ಲಿ ಹಾಡಿ-ಹರ್ಷಿಸುವುದು ಈ ಜನರ ಮುಖ್ಯ ಮನರಂಜನೆಗಳು.

ಮಾಂಸಹಾರಿಗಳಾದ ಈ ಜನ ಮೃಗ ಬೇಟೆಯಾಡುವುದು ಒಂದು ಪರಂಪರಾಗತವಾಗಿ ನಡೆದುಕೊಂಡು ಬಂದ ರೀತಿ. ಬಲೆಗಳನ್ನು ಒಡ್ಡಿ ಬೆಟ್ಟದಲ್ಲಿ ಕಾಡುಪ್ರಾಣಿಗಳನ್ನು ಅಟ್ಟಿಕೊಂಡು ಅವನ್ನು ಪ್ರತಿಮನೆಗೂ ಹಂಚಿ ತಿನ್ನುವುದು ಅವರ ಕಟ್ಟುನಿಟ್ಟಾದ ಸಂಪ್ರದಾಯ.

ಒಕ್ಕಲು ಜನರು — ಉತ್ತರ ಕನ್ನಡದ ತುಂಬ 'ಗೌಡ'ರೆಂದು ಕರೆಯಲ್ಪಡುತ್ತಾರೆ. ಆದರೆ ಈ ಜನರಲ್ಲಿ 'ಸೀಮೆ ಗೌಡರು' ಎಂದು ವಿಭಾಗ ಮಟ್ಟದಲ್ಲಿ ಅವರ ಮುಖಂಡಿರುತ್ತಾರೆ. ಅವರಿಗೆ 'ಬುದ್ಧಿ ವಂತ'ರೆಂದು ಕೂಡ ಕರೆಯುತ್ತಾರೆ. ಸಾಮಾಜಿಕ ಕಟ್ಟು-ಕಟ್ಟಳೆಗಳನ್ನು ಪರಿಪಾಲಿಸುವುದರ ಜತೆಗೆ ನ್ಯಾಯ ಬಗೆಹರಿಸುವುದು, ವಿವಿಧ ಧಾರ್ಮಿಕ ವಿಚಾರಗಳನ್ನು ವಿವೇಚಿಸುವುದು ಮುಂತಾದ ಕೆಲಸಗಳನ್ನು ಈ ಸೀಮೆ ಗೌಡರು ನೆರವೇರಿಸುವರು. ತಪ್ಪು ಮಾಡಿದವರಿಗೆ ತಪ್ಪುದಂಡ ವಿಧಿಸುವ ದಕ್ಕಾ ಇವರು ಅಧಿಕಾರ ಹೊಂದಿರುತ್ತಾರೆ.

ಹೀಗೆ ನ್ಯಾಯ ಬಗೆಹರಿಸುವುದಕ್ಕೆ ಒಟ್ಟಿಗೆ ಕೂಡುವುದಕ್ಕೆ 'ಕೂಟ'ವೆಂದು ಕರೆಯುತ್ತಾರೆ. ಪುರುಷರಲ್ಲಿ 18ರಿಂದ 24ನೇ

ವಯಸ್ಸಿನಲ್ಲಿಯೂ ಹಾಗೂ ಸ್ತ್ರೀಯರಲ್ಲಿ 12ರಿಂದ 18ರ ವರೆಗೆ
ವಿವಾಹ ನಡೆಯುವುದು ಒಂದು ಗಮನಾರ್ಹ.

ಒಂದೆರಡು ದಶಕಗಳ ಹಿಂದೆ ದೃಷ್ಟಿ ಹೊರಳಿಸಿದಾಗ, ಈ ಜನರ
ಹೆಸರುಗಳನ್ನು ರಿಶೀಲಿಸಿದರೆ 'ಅಮಾಸ್ಯೆ', 'ಹುಣ್ಣಿಮೆ', 'ಯುಗಾದಿ'
ಮುಂತಾದ ಹೆಸರುಗಳ ಜತೆಗೆ 'ಸೋಮು... ಶುಕ್ರು' 'ಬುದ್ಧು'
ಮುಂತಾದ ವಾರಗಳ ಹೆಸರುಗಳು ಕಂಡು ಬರುತ್ತವೆ. ಹೀಗೆ
ನಿಸರ್ಗದೊಡನೆ ನಿಕಟ ಸಂಪರ್ಕ ಹೊಂದಿರುವ ಈ ಜನ 'ಮಣ್ಣಿನ
ಮಕ್ಕಳು' ಎಂಬ ಅನ್ವರ್ಥಕ ನಾಮ ಹೊಂದಿರುವುದು ಸಹಜವಾಗಿದೆ.

ಕಾಲನ ಗತಿಯಲ್ಲಿ ಬದಲಾಗುತ್ತಿರುವ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಅಂದು-
ಇಂದಿನ ಪರಂಪರೆಕೂಡ ಬದಲಾಗುತ್ತಿದೆ. ಮಣಿಸರಗಳನ್ನು ತೊರೆದು,
ರವಿಕೆಗಳನ್ನು ತೊಟ್ಟು, ಆಧುನಿಕತೆಯತ್ತ ಒಲಿದ ಒಕ್ಕಲಿಗರು ಇತ್ತೀಚಿನ
ವರ್ಷಗಳಲ್ಲಿ ಹೈಸ್ಕೂಲು, ಕಾಲೇಜು ಮಟ್ಟಗಳಲ್ಲಿ ಮುಟ್ಟಿರುತ್ತಾರೆ.
ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿನಲ್ಲಿ ಅಂಕೋಲೆಯ ಶ್ರೀ ಬಿ. ಕೆ. ಗೌಡ ಇವರು ತಾಲೂಕು
ಅಭಿವೃದ್ಧಿ ಮಂಡಳಿಯ ಅಧ್ಯಕ್ಷರಾಗಿಯೂ ಹಾಗೂ ಶ್ರೀ ಕೆ.ಎಮ್. ಗೌಡ
ಇವರು ವಕೀಲರಾಗಿರುವುದು ನಿಜಕ್ಕೂ ಪ್ರಶಂಸನಾರ್ಹ. ಇದು
ನಿಜಕ್ಕೂ ಸುಧಾರಣೆಯತ್ತ ಸಾಗುವುದರ ಸಂತಸದ ಸಂಗತಿಯೆಂದು
ಹೇಳಬೇಕಾಗುತ್ತದೆ.

“ವಿದ್ಯಾ ವಿಹೀನಃ ಪಶುಃ” ಎಂದು ಸುಭಾಷಿತ.



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ಎಂ. ಹೆಚ್. ರಾಮಚಂದ್ರರಾವ್
ತುಮಕೂರು

ಸ್ಕೌಟ್ ಸಂಸ್ಥೆಯ ಸಂಸ್ಥಾಪಕರಾದ ಲಾರ್ಡ್ ಬೇಡ್‌ಫೋವೆಲ್ಲರು, 1907ರಲ್ಲಿ ಇಂಗ್ಲೆಂಡಿನ ಬ್ರೌಸೀ ದ್ವೀಪದಲ್ಲಿ ಪ್ರಪ್ರಥಮ ಪ್ರಾಯೋಗಿಕ ಶಿಬಿರವನ್ನು ನಡೆಸಿ ಸ್ಕೌಟ್ ಸಂಸ್ಥೆಯ ಉಗಮಕ್ಕೆ ನಾಂದಿ ಹಾಡಿದರು. ವಯಸ್ಕ ಸೈನಿಕರಿಗೆ ಬರೆದ ತಮ್ಮ “ಎಯ್‌ಡ್ಸ್ ಟು ಸ್ಕೌಟಿಂಗ್” ಪುಸ್ತಕದ ಮಾದರಿಯಲ್ಲಿ, 1908ರಲ್ಲಿ, ಬಾಲಕರಿಗಾಗಿ “ಸ್ಕೌಟಿಂಗ್ ಫಾರ್ ಬಾಯ್ಸ್” ಎಂಬ ಪುಸ್ತಕವನ್ನು ಬರೆದರು. ಈ ಪುಸ್ತಕದಿಂದ ಪ್ರಭಾವಿತರಾದ, ಬಾಲಕರು ಮತ್ತು ಹಿರಿಯರು ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಸ್ಕೌಟಿಂಗ್‌ನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಅಷ್ಟೇ ಪ್ರಭಾವಿತರಾದ, ಇಂಗ್ಲೀಷ್ ಠಾಣೆಗಳಿದ್ದ ಇತರ ದೇಶಗಳಲ್ಲಿಯೂ ಸಹ ಬಾಲಕರು ಮತ್ತು ಹಿರಿಯರು ಸ್ಕೌಟಿಂಗ್‌ನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. ಭಾರತ ದೇಶದಲ್ಲಿ ಸಹ ಕರ್ನಾಟಕದ ಬೆಂಗಳೂರು, ಮಧ್ಯಪ್ರದೇಶದ ಜಬ್ಬಲ್‌ಪುರ ಮತ್ತು ಮಹಾರಾಷ್ಟ್ರದ ಕಿರ್ಕಿಗಳಲ್ಲಿ ಮೊದಲ ಸ್ಕೌಟ್‌ದಳಗಳು ಸ್ಥಾಪಿತವಾದುವು. ಬೆಂಗಳೂರಿನ ಬಿಷಪ್ ಕಾರ್ಡ್ ಸ್ಕೂಲಿನಲ್ಲಿ, ಕ್ಯಾಪ್ಟನ್ ಬೇಕರ್‌ರವರ ಮುಂದಾಳುತ್ವದಲ್ಲಿ ಕರ್ನಾಟಕದ ಮೊದಲ ಸ್ಕೌಟ್‌ದಳ ಸ್ಥಾಪಿತವಾದುದು ಹೆಮ್ಮೆಯ ವಿಷಯ.

20ನೇ ಶತಮಾನದ ಆದಿಯಲ್ಲಿ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಇಂದಿನಂತಿರಲಿಲ್ಲ. ಹನ್ನೆರಡು ವಿವಿಧ ರೀತಿಯ ಆಡಳಿತಕ್ಕೆ ಒಳಪಟ್ಟ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹಂಚಿಹೋಗಿದ್ದಿತು. ಅಂದಿನ ರಾಜಕೀಯ ಪರಿಸ್ಥಿತಿಯೂ ಇಂದಿಗಿಂತಲೂ ವಿಭಿನ್ನವಾದುದು. ಸಾಕ್ಷರತೆಯ ಮಟ್ಟ ಬಹಳ ಕಡಿಮೆ. ಶಾಲೆಗಳೇ ಕಡಿಮೆಯೆಂದ ಮೇಲೆ, ಅಂದಿನ ಸಣ್ಣವಯಸ್ಸಿನ ಮಕ್ಕಳು, ಅಧ್ಯಯನೇತರ ಹವ್ಯಾಸಗಳಲ್ಲಿ ಭಾಗವಹಿಸುವುದೆಂತು?

ವಿಶ್ವದ ಪರಿಸ್ಥಿತಿಯೂ ವಿಭಿನ್ನವಾದುದೇ. ನಾಗರಿಕತೆಯ ಮಟ್ಟದಲ್ಲಿ ಬಹಳ ಹಿಂದುಳಿದಿದ್ದಿತು. ಅಂದಿನ ಜನತೆ ಮಕ್ಕಳನ್ನು ಬಹಳ ಹೇಯ ಸ್ಥಿತಿಯಲ್ಲಿ ನಡೆಸಿಕೊಳ್ಳುತ್ತಿದ್ದರು. ಶಾಲೆಗೆ ಹೋಗುವ ಮಕ್ಕಳ ಸ್ಥಿತಿಯೂ ಬಹಳ ಶೋಚನೀಯ ಸ್ಥಿತಿಯಲ್ಲಿತ್ತು. ಅಂದಿನ ಭಾರತ ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯ ಪಾಹಿಯ ತುಳಿತಕ್ಕೆ ಸಿಕ್ಕಿ ಒದ್ದಾಡುತ್ತಿದ್ದ ಕಾಲ. ಬ್ರಿಟಿಷ್‌ಪಾಲಿತ ಪ್ರದೇಶಗಳಷ್ಟೇ ಅಲ್ಲದೆ, ಭಾರತದಲ್ಲಿ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರವೆಂದೇ ಹೇಳಬಹುದಾದ, ಏಳುನೂರಕ್ಕೂ ಮೀರಿದ ದೇಶೀಯ ಸಂಸ್ಥಾನಗಳಿದ್ದವು. ಇನ್ನು ಕರ್ನಾಟಕ ರಾಜ್ಯ (ಎಲ್ಲಿತ್ತು?) 12 ಬಗೆಯ, ಬಗೆಬಗೆಯ ಆಡಳಿತ, ವಿವಿಧ ಭಾಷೆ, ಸಂಸ್ಕೃತಿಗಳ ಒತ್ತಡಕ್ಕೆ ಸಿಕ್ಕಿದ್ದ ಪ್ರದೇಶ. ಬೆಂಗಳೂರು ದಂಡು ಪ್ರದೇಶವೆಂತೂ, ಒಂದೇ

ಊರಿನಲ್ಲಿ ಒಂದು ಪರದೇಶ. ಇದು ಅಂದಿನ ಹಿನ್ನೆಲೆ. ಆ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಭಾರತದಲ್ಲಿ 700ಕ್ಕೂ ಹೆಚ್ಚು ಸ್ಕೌಟ್ ಸಂಸ್ಥೆಗಳಿವುದ್ದು.

ಪರಿಸ್ಥಿತಿಯ ಒತ್ತಡಕ್ಕೆ ಸಿಕ್ಕಿದ್ದರಿಂದ, 1916ರ ವರೆಗೂ ಹಲವೇ ಜನರಿಗೆ ಸೀಮಿತವಾಗಿದ್ದ ಈ ಸಂಸ್ಥೆ, ಡಾ|| ಆನಿಬೆಸೆಂಟ್, ಡಾ|| ಅರುಂ ಡೇಲ್, ಶ್ರೀ ಆರ್ಯರತ್ನಂ, ಶ್ರೀ ವಿನೋಬಾ ಮೆಂಡಿಸ್, ಶ್ರೀ ಮಿಲ್ಲರ್, ಶ್ರೀ ಲಾಂಗ್ಲೇಮೂರ್, ಶ್ರೀ ಚಾಪ್‌ಮನ್, ಶ್ರೀ ಆಲ್‌ಪ್ರೆಡ್ ಪಿಕಫರ್ಡ್, ಶ್ರೀ ಬಾಜ್‌ಪಾಯ್, ಪಂ|| ಮದನ ಮೋಹನ ಮಾಳವೀಯ ಮೊದಲಾದವರ ನೇತೃತ್ವದೊಡನೆ ದೂರದರ್ಶಿತ್ವ ಹಾಗೂ ದಿಗ್ದರ್ಶನಗಳಿಂದ, ದೇಶದ ಮೂಲೆ ಮೂಲೆಗಳಲ್ಲಿ, ಎಲ್ಲಾ ಬಾಲಕರನ್ನೂ ತನ್ನಡೆಗೆ ಸೆಳೆದು ಕೊಂಡಿತು.

ಅಂತೆಯೇ ಕರ್ನಾಟಕದ ಬಹುಭಾಗವನ್ನೊಳಗೊಂಡಿದ್ದ, ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ, ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಕೃಪಾ ಪೋಷಣೆ ಹಾಗೂ ಶ್ರೀ ಮದ್ಯುವರಾಜ ಶ್ರೀ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ ನೇತೃತ್ವದಲ್ಲಿ “ಬಾಯ್ ಸ್ಕೌಟ್ಸ್ ಆಫ್ ಮೈಸೂರ್” ಎಂಬ ಹೆಸರಿನಲ್ಲಿ 3-10-1917ರಂದು, ಅಸೆಂಬ್ಲಿಯ ನಿರ್ಣಯದ ಮೇರೆಗೆ ಪ್ರಾರಂಭವಾಯಿತು. ಶ್ರೀಮನ್ಮಹಾರಾಜರು ಪೋಷಕರಾಗಿಯೂ ಶ್ರೀಮದ್ಯುವರಾಜರು, ಪ್ರಧಾನ ಸ್ಕೌಟ್ ಆಗಿಯೂ ಇರಲು ಸಮ್ಮತಿಸಿ, ರಾಜಾಶ್ರಯವನ್ನು ಕೊಟ್ಟು, ಸಂಸ್ಥೆಯ ಏಳಿಗೆಗೆ ಕಾರಣಕರ್ತರಾದರು. ಅದೇ ವೇಳೆಯಲ್ಲಿ, ಅಂದಿನ ಮದ್ರಾಸ್ ರಾಜ್ಯಕ್ಕೆ ಸೇರಿದ ಬಳ್ಳಾರಿ ಮತ್ತು ಮಂಗಳೂರುಗಳಲ್ಲಿಯೂ ಬೊಂಬಾಯಿ ರಾಜ್ಯಕ್ಕೆ ಸೇರಿದ್ದ, ಧಾರ್ವಾಡದಲ್ಲಿಯೂ ಸ್ಕೌಟಿಂಗ್ ಪ್ರಾರಂಭವಾಯಿತು.

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಸ್ಕೌಟ್ ಚಳುವಳಿಗೆ, ವಿಶ್ವಪರ್ಯಟನೆ ಯಲ್ಲಿದ್ದು, ಬೆಂಗಳೂರಿನ ವೈ. ಎಂ. ಸಿ. ಎ. ನಲ್ಲಿ ತಂಗಿದ್ದ ಕೆನಡಾದ ಫ್ರಾಂಕ್ ಸಿ. ಇರ್ವಿನ್‌ರವರು, ಡೈರೆಕ್ಟರಾಗಿ ಕೆಲಸ ಮಾಡಿದರು, 1918ರ ಏಪ್ರಿಲ್-ಮೇ ತಿಂಗಳುಗಳಲ್ಲಿ, ಮೊದಲ ಶಿಕ್ಷಣ ಶಿಬಿರವು ಬೆಂಗಳೂರಿನಲ್ಲಿ ನಡೆದು, ಜೂನ್-ಜುಲೈ ತಿಂಗಳುಗಳ ವೇಳೆಗೆ, ಬೆಂಗಳೂರು, ಮೈಸೂರು, ಶಿವಮೊಗ್ಗ ಮುಂತಾದ ಅಂದಿನ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಪ್ರಮುಖ ನಗರಗಳಲ್ಲಿ, ಸ್ಕೌಟ್ ದಳಗಳು ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟವು. ಅದೇ ವರ್ಷದ ಅಕ್ಟೋಬರ್ ತಿಂಗಳಿನಲ್ಲಿ ಸ್ಥಾಪಿಸಲಾದ, ಬೆಂಗಳೂರಿನ

ಶ್ರೀ ಚಾಮುಂಡಿ ಸ್ಕೌಟ್ ಗ್ರೂಪ್ (ಸ್ವತಂತ್ರದಳ) ಇಂದಿಗೂ ನಡೆದು ಕೊಂಡು ಬರುತ್ತಿರುವುದು ಹೆಮ್ಮೆಯ ವಿಷಯ.

ರಾಜ್ಯದ ಸ್ಕೌಟ್ ಕೇಂದ್ರ ಕಛೇರಿ ಪ್ರಾರಂಭವಾಗಿದ್ದು, ಬೆಂಗಳೂರಿನ ಕ್ರೆಸೆಂಟ್ ರಸ್ತೆಯಲ್ಲಿರುವ ಬೆಡ್‌ಫರ್ಡ್ ಹೌಸ್‌ನಲ್ಲಿ ನಂತರ ಅದನ್ನು ಹೊಸ ಅರಾರ ಕಛೇರಿಗೂ, ಆ ಬಳಿಕ ಟಿಪ್ಪೂಸುಲ್ತಾನ್ ಅರಮನೆಗೂ ಸ್ಥಳಾಂತರಿಸಲಾಯಿತು.

ಮುಂದೆ ಜಸ್ಟಿಸ್ ಕೆ. ಶಂಕರನಾರಾಯಣರು ಮೊದಲನೆಯ ಛೀಫ್ ಸ್ಕೌಟ್ ಕಮೀಷನರಾದರು.

ಸಂಸ್ಥೆಯ ಜೊತೆಯಲ್ಲೇ ಹುಟ್ಟಿ ಬೆಳೆದರೆನ್ನಬಹುದಾದ ಶ್ರೀ ಜಯಚಾಮರಾಜಒಡೆಯರವರು “ಪ್ರಧಾನ ಕಬ್” ಆಗಿ ದೀಕ್ಷೆ ತೆಗೆದುಕೊಂಡರು.

ಒಂದೇ ಎರಡೇ!!! ಮೊದಲ ದಿನಗಳಲ್ಲಿ ನಡೆದುಬಂದ ದಾರಿ ರಮ್ಯವಾಗಿದ್ದಿತು. ಸಾಹಸ ಸಮಯವಾಗಿದ್ದಿತು. ಆಹ್ಲಾದಕರವಾಗಿದ್ದಿತು. ನೆನಪಿನ ಎಳೆ ಅಚ್ಚಳಿಯದೆ ಎಷ್ಟೋ ವಿಷಯಗಳನ್ನು ಹೇಳುತ್ತಲೆ ಇದೆ.

ಮೇಲೆ ಹೇಳಿದ ಮಹನೀಯರಲ್ಲದೆ ಶ್ರೀಯುತರುಗಳಾದ ವೆಂಕಟೇಶ್ವರ್, ಸೂರ್ಯನಾರಾಯಣ, ಸಂಜೀವ ಕಾಮತ್, ಸಿ. ಸುಬ್ಬರಾವ್, ಎಫ್.ಜಿ. ಪಿಯರ್ಸ್, ತ್ರಿಲೋಕೀಕರ್, ಬಿ. ಟಿ. ಚಾರ್, ಕೆ. ಚಾಂಡಿ, ಡಾ|| ಸಂಜೀವರಾವ್, ಜೆ. ಐಸಾಕ್, ಬಾಲಸುಂದರಂ ಐಯರ್, ಎ. ವಾಸುದೇವರಾವ್, ಮೇಜರ್ ವೈ. ವಿ. ಕೆ. ಮೂರ್ತಿ, ಡಾ|| ಯು. ರಾಮರಾವ್, ಸಿ. ಶೇಷಾಚಾರ್, ಎ. ಯಸ್. ರಾಮ ಚಂದ್ರರಾವ್, ಜಹಿರುದ್ದೀನ್ ಮೆಕ್ಸಿ, ಮೀರ್‌ಹಂಜಾಹುಸೇ, ಕೆ. ಶಂಕರನಾರಾಯಣರಾವ್ ಇವರೇ ಮೊದಲಾದ ನಾಯಕರುಗಳು ಎಸಗಿದ ನಿಸ್ವಾರ್ಥ ಸೇವೆ ಮತ್ತು ಸಂಘಟನಾ ಕಾರ್ಯಗಳನ್ನು ಸ್ಮರಿಸಬೇಕಾಗಿದೆ.

ರಾಜಮನ್ನಣೆ ಹಾಗೂ ರಾಜಾಶ್ರಯ ದೊರೆತ ಮೇಲೆ “ರಾಜಾ ಪ್ರತ್ಯಕ್ಷ ದೇವತಾ” ಎಂದು ನಂಬಿದ್ದ ಆ ಕಾಲದಲ್ಲಿ ಸೇವೆಯೇ ಪರಮ ಧರ್ಮವೆಂದು ನಂಬಿದ್ದ ಹುರಿಯಾಳುಗಳು, ಸೇವೆಗಾಗಿಯೇ ಮೀಸಲಾದ ಈ ಚಳುವಳಿಗೆ ಸೇರಿ, ಅದರ ಬೆಳವಣಿಗೆಗೆ ದುಡಿದರು. ಸಂಸ್ಥೆಯ ಶೈಶವಾವಸ್ಥೆಯನ್ನಬಹುದಾದ, ಮೊದಲ ಐದು ವರ್ಷಗಳು ಚಿರಸ್ಮರಣೀಯವಾದುವು. 1918ರಲ್ಲೇ ಸ್ಕೌಟ್ ಸಂಸ್ಥೆಯ ಬೆಳವಣಿಗೆಯಲ್ಲಿ ಕಾರ್ಯನಿರತನಾದ ನನಗೆ, ಅಂದಿನ ಹುಮ್ಮಸ್ಸು, ಚಟುವಟಿಕೆ, ಕಾರ್ಯ ತತ್ಪರತೆ ಹಾಗೂ ನಿಷ್ಠೆ ಇವುಗಳು ಕಣ್ಣಿಗೆ ಕಟ್ಟಿದಂತಿದೆ.

ವೈಸ್‌ರಾಯ್ ಛೀಫ್‌ಫರ್ಡ್‌ರವರ ಆಶಯದಂತೆ ಅಖಿಲಭಾರತ ಮಟ್ಟದಲ್ಲಿ ಒಂದೇ ಒಂದು ಸ್ಕೌಟ್ ಸಂಸ್ಥೆ ಇರಬೇಕೆಂಬ ಪ್ರಯತ್ನಗಳು ನಡೆದುವು.

1920ನೇ ಆಗಸ್ಟ್ 20-21ರಂದು ಕಲ್ಕತ್ತಾದಲ್ಲಿ ಅಖಿಲ ಭಾರತ ಸಮ್ಮೇಳನ ನಡೆದು “ಬಾಯ್ ಸ್ಕೌಟ್ಸ್ ಅಸೋಸಿಯೇಷನ್ ಆಫ್ ಇಂಡಿಯಾ” ರೂಪು ತಳಿಯಿತು. ವೈಸ್‌ರಾಯರ ಆಹ್ವಾನವನ್ನು ಮನ್ನಿಸಿ 1921ರಲ್ಲಿ ಲಾರ್ಡ್ ಬೇಡ್‌ಫೋರ್ಡ್ ಭಾರತವನ್ನು ಸಂದರ್ಶಿಸಿದರು. ಮದ್ರಾಸಿನಲ್ಲಿ ನಡೆದ ಅಖಿಲ ಭಾರತ ಏಕೀಕರಣ ರ್ಯಾಲಿಯಲ್ಲಿ ಬಿ. ಪಿ. ಯವರ ಸಮ್ಮುಖದಲ್ಲಿ, ಸ್ಕೌಟ್‌ಸಂಸ್ಥೆಗಳ ಏಕೀಕರಣವನ್ನು ಘೋಷಿಸಲಾಯಿತು. ಶ್ರೀ ಆಲ್‌ಫ್ರೆಡ್ ಪಿಕ್‌ಫರ್ಡ್‌ರವರು ಅಖಿಲ ಭಾರತ ಕಮೀಷನರಾಗಿಯೂ, ಡಾ|| ಆನಿಬೆಸೆಂಟ್‌ರವರು ಅಖಿಲಭಾರತ ಗೌರವ ಕಮೀಷನರಾಗಿಯೂ ಇರಬೇಕೆಂದು ಕೋರಿ, ಬಿ. ಪಿ. ಯವರು ಅವರುಗಳನ್ನು ನಿಯಮಿಸಿದರು. ಸದರಿ ಕೋರಿಕೆಯಂತೆ, ಏಕೀಕರಣಕ್ಕೆ ಒಪ್ಪಿ, ಡಾ|| ಆನಿಬೆಸೆಂಟ್‌ರವರು, ತಮ್ಮ “ಭಾರತ ಸ್ಕೌಟ್ ಸಂರಕ್ಷಕರು” ಹುದ್ದೆಯನ್ನು ವಿರಮಿಸಿಕೊಂಡು, ಬಿ. ಪಿ. ಯವರು ನೀಡಿದ ನೇಮಕಾತಿಯನ್ನು ಸ್ವೀಕರಿಸಿದರು.

ಇವುಗಳನ್ನು ಮರೆಯಲಾದೀತೆ ?

1918 - ಶ್ಯಾವಿಗೆ ಮಲ್ಲಪ್ಪನ ಗುಡ್ಡ, ಸೋಲದೇವನಹಳ್ಳಿ ಮೊದಲಾದ ಕಡೆಗಳಲ್ಲಿ ನಡೆದ ಸ್ಕೌಟ್ ಮಾಸ್ಪರ ಶಿಕ್ಷಣ ಶಿಬಿರಗಳು. ಆ ದಿನಗಳಲ್ಲಿ ಒಂದು ತಿಂಗಳಕಾಲ ಶಿಕ್ಷಣ ಶಿಬಿರಗಳು ನಡೆಯುತ್ತಿದ್ದವು. ಶಿಬಿರದಲ್ಲಿನ ಶಿಸ್ತಿನ ಜೀವನ, ದೊಣ್ಣೆವರಸೆ, ಕವಾಯತುಗಳು, ಮೈಶ್ರೀ ಭಾವ, ಜಾತಿ ಮತಗಳ ಪ್ರಸಕ್ತಿಯಿಲ್ಲದೆ ಒಂದೇ ಕುಟುಂಬದವರಂತೆ ನಡೆದುಕೊಳ್ಳುತ್ತಿದ್ದ ರೀತಿ.

1920 - ಚಿಕ್ಕಮಗಳೂರಿನಲ್ಲಿ ನಡೆದ ಮೊದಲ ರಾಜ್ಯ ಮಟ್ಟದ ರ್ಯಾಲಿ-ಬೆಂಗಳೂರಿನಿಂದ ಕಡೂರಿಗೆ ರೈಲು ಪ್ರಯಾಣ ಅಲ್ಲಿಂದ 18 ಮೈಲು ದೂರದ ಚಿಕ್ಕಮಗಳೂರನ್ನು ಅಲ್ಲಿ ಎಶ್ರಮಿಸುತ್ತಾ, ತಂಗುತ್ತಾ ಕಾಲ್ನಡಿಗೆಯಲ್ಲಿ ನಡೆದು ಸೇರಿದ್ದು, ವಿಶ್ರಮಿಸಿದೆಡೆ, ತಂಗಿದೆಡೆ ನಡೆದ ಉಪಹಾರ-ಊಟೋಪಚಾರ ಶ್ರೀ ಕರಡಿಯಪ್ಪನವರ ಆತಿಥ್ಯ; ಪುರಜನರ ಹೃತ್ಪೂರ್ವಕ ಸ್ವಾಗತ, ಅಮಿತ ಉತ್ಸಾಹ ಸಡಗರ.

ಅದೇ ವರ್ಷ ಬಂಗಾರುಪೇಟೆ (ಅಂದಿನ ಬೌರಿಂಗ್‌ಪೇಟೆ)ಯಲ್ಲಿ ನಡೆದ ರ್ಯಾಲಿ; ರೈಲು ಪ್ರಯಾಣ; ಬಂಗಾರದ ಗಣಿಗಳ ದರ್ಶನ.

ಈ ಮಧ್ಯೆ ಸಂಸ್ಥಾನದ ಸ್ಕೌಟಿಂಗಿನ ಮೊದಲ ದಿನಗಳಲ್ಲಿ ಸರ್ಕಾರದಿಂದ ಎಲ್ಲಾ ಸ್ಕೌಟು, ಸ್ಕೌಟರುಗಳಿಗೂ ಉಚಿತವಾಗಿ ಸಮವಸ್ತ್ರಗಳನ್ನು ಕೊಡಲಾಗುತ್ತಿದ್ದಿತು. “ಪಾಯಿಪದ್ಮ ಬಂಧು ನೇತ್ರ ಪಾರ್ವತೀಪತೇ ಹರಾ...”, “ನಿಖಿಲ ಜನನಿ ಸಾದರಂ...” ಮೊದಲಾದ ಭಕ್ತಿ ಶ್ಲೋಕಗಳನ್ನು ನಡಿಗೆ ಹಾಡಿಗೆ ಪರಿವರ್ತಿಸಿ, ನಗರದ ಸಾಜ ಬೀದಿಗಳಲ್ಲಿ ಮೆರವಣಿಗೆ ಹೊರಟ ಸ್ಕೌಟುಗಳನ್ನು ಸಾರ್ವಜನಿಕರು ಮೆಚ್ಚಿ ಅನೇಕ ರೀತಿಗಳಲ್ಲಿ ಪ್ರೋತ್ಸಾಹಿಸುತ್ತಿದ್ದರು. ಪ್ರೋತ್ಸಾಹಕರ ಮೈಕಿ

ಶ್ರೀಗಳಾದ ಪೋರೇವಾಲ್, ಲಕ್ಷ್ಮಯ್ಯ ಶೆಟ್ಟಿ ಮೊದಲಾದವರನ್ನು ಮರೆಯುವಂತಿಲ್ಲ.

1921 - ನಂದೀರಾಳಿ : ಕೋಲಾರಜಿಲ್ಲಾ ಬೋರ್ಡಿನವರ ಕೊಡುಗೆಯಾದ ಬೆಳ್ಳಿಗಡಿಗೆ ನಡೆದ ಸ್ಪರ್ಧೆ, ಮದರಾಸಿನಿಂದ ಬಂದಿದ್ದ 6 ಜನ ಸ್ಕೌಟರುಗಳು, ಅಲೆದಾಟಕ್ಕೆ ಹೊರಟು, ಮುಂದೇನಹಳ್ಳಿ ಸೇರಿ, ಕತ್ತಲೆಯಾದ ಪ್ರಯುಕ್ತ ಅಲ್ಲೇ ತಂಗಿದ್ದು; ಅವರನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೊರಟ ನಾವುಗಳು ರಾತ್ರಿಯೆಲ್ಲಾ ಅಲೆದುಸುತ್ತಾಡಿ, ಮೂರನೇ ಬೆಳಗಿನ ರೂವಕ್ಕೆ ಅವರನ್ನು ಪತ್ತೆಹಚ್ಚಿದ್ದು. ಬೆಳಗಾದ ಕೂಡಲೇ ಸರ್. ಎಂ. ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ ಆತಿಥ್ಯ; ಪ್ರಧಾನ ಸ್ಕೌಟ್ ಆದ ಶ್ರೀ ಮದ್ಯುವರಾಜರು ಮೊದಲಬಾರಿಗೆ ಸ್ಕೌಟ್ ಸಮವಸ್ತ್ರದಲ್ಲಿ ಸಮಾರಂಭಕ್ಕೆ ಬಂದ ದೃಶ್ಯ. ಈ ರಾಳಿಗೆ ಬೊಂಬಾಯಿ, ಮದ್ರಾಸು, ಸಿಂಹಳದ್ವೀಪ ಮೊದಲಾದ ಕಡೆಗಳಿಂದ ಸ್ಕೌಟುಗಳು ಬಂದಿದ್ದು, ಅಖಿಲ ಭಾರತ ರಾಳಿಯಂತೆಯೇ ಇದ್ದಿತು.

ಅದೇ ವರ್ಷ ಚನ್ನಪಟ್ಟಣದಲ್ಲಿ ನಡೆದ ರಾಳಿ, ಜನತೆಯ ಸಡಗರ ಹಾಗೂ ಅದ್ಭುತ. ಸ್ವಾಗತ. ಶ್ರೀಮದ್ಯುವರಾಜರು ತಮ್ಮ ರಾಜ ಮರ್ಯಾದೆಗಳನ್ನು ತೊರೆದು, ಸ್ಕೌಟ್ ಸಮವಸ್ತ್ರ ಧರಿಸಿ ಎಲ್ಲರೊಳಗೆ ಬಿಟ್ಟು ಮಿಳಿತವಾದುದು.

ಬಿ. ಪಿ. ಯವರ ಸಮ್ಮುಖ ಮದ್ರಾಸಿನಲ್ಲಿ ನಡೆದ ಅಖಿಲ ಭಾರತ ಏಕೀಕರಣ ರಾಳಿಯಲ್ಲಿ ಭಾಗವಹಿಸಿದುದು. ಸಂಸ್ಥಾಪಕರನ್ನು ಸಂದರ್ಶಿಸಿದುದು.

ಭಾರತದಲ್ಲಿಯೇ ಮೊದಲಬಾರಿಗೆ "ಸ್ಕೌಟ್ ಸಹಕಾರ ಸಂಘ" ವನ್ನು ಶ್ರೀ ಸಂಜೀವ ಕಾಮತರ ಕಾರ್ಯದರ್ಶಿತ್ವದಲ್ಲಿ ಪ್ರಾರಂಭಿಸಿದುದು ಇನ್ನೂ ಏನೇನೋ !!!

ಮುಂದೇನು ಮಾಡಬೇಕಾದರೂ ಭದ್ರಬುನಾದಿ. ಈ ಬುನಾದಿ ಹಾಕಿದ್ದು ಸ್ಕೌಟಿಂಗಿನ ಶೈಶವಾವಸ್ಥೆಯ ಆ ದಿನಗಳಲ್ಲಿ ಕನ್ನಡದ ಕೀರ್ತಿ ಪತಾಕೆಯನ್ನು ದೇಶ ವಿದೇಶಗಳಲ್ಲಿ ಮೆರೆಸಿದವರು ನಮ್ಮ ಸ್ಕೌಟುಗಳು.

ಡೆನ್ಮಾರ್ಕ್ ದೇಶದ ಕೋಪ್‌ಹೇಗ್‌ನಲ್ಲಿ ನಡೆದ ವಿಶ್ವಜಾಂಬೋರಿ ಯಲ್ಲಿ ಮೈಸೂರು ಧ್ವಜವನ್ನು ಡಾ|| ವಿ. ಕೆ. ಬಾದಾಮಿ ಹಾರಿಸಿದರು.

1918 - ಶ್ರೀ ಸಿ. ಸುಬ್ಬರಾಯರು ಮೊದಲ ಸ್ಕೌಟ್ ಪತ್ರಿಕೆಯನ್ನು ಹೊರಡಿಸಿದರು.

ಬೆಂಗಳೂರು ಕರಗ, ಮೈಸೂರು ದಸರೆಯ ವೇಳೆಗಳಲ್ಲಿ ಸ್ಕೌಟುಗಳು ಸೇವೆ ಸಲ್ಲಿಸಿ ಜನರ ರಾಜರ ಮನ್ನಣೆ ಪಡೆದರು.

ಹೊಸದಾಗಿ ವಿಂಗಡಿಸಲಾದ ಬಸವನಗುಡಿ, ಶಂಕರಪುರ ಮೊದಲಾದ ಬಡಾವಣೆಗಳಲ್ಲಿ ರಾತ್ರಿವೇಳೆ ಗಸ್ತುತಿರುಗಿದ್ದು.

ಶ್ರೀ ನಿಟ್ಟೂರ್ ಶ್ರೀನಿವಾಸರಾವ್, ಪಿ. ಶಿವಶಂಕರ್, ಡಾ|| ಚಂದ್ರಶೇಖರ್, ಸರ್ದಾರ್ ವೆಂಕಟರಾಮಯ್ಯ ಮೊದಲಾದವರನ್ನೊಳಗೊಂಡ ಸ್ಕೌಟುಗಳ ಬ್ಯಾಂಡು ಬೆಳಗಾಂ ಕಾಂಗ್ರೆಸ್ ಅಧಿವೇಶನದ ವೇಳೆ ಹಾಜರಿದ್ದು ಮಹಾತ್ಮ ಗಾಂಧಿಯವರ ಮೆಚ್ಚುಗೆ ಪಡೆಯಿತು.

ಸೇವಾದಳ ಸಂಸ್ಥಾಪಕ ಹರ್ಡೀಕರ್‌ರವರು ಸ್ಕೌಟ್ ಶಿಕ್ಷಣದಿಂದ ಸ್ಫೂರ್ತಿಗೊಂಡು, ತುಮಕೂರು ಜಿಲ್ಲೆ ಶೀಬಿಯಲ್ಲಿ ತಮ್ಮ ಅನುಯಾಯಿಗಳಿಗೆ ಸ್ಕೌಟ್ ಶಿಕ್ಷಣ ಕೊಡಿಸಿ, ಆ ಅನುಭವಗಳ ಮೇಲೆ ತಮ್ಮ ಸಂಸ್ಥೆಯನ್ನು ಕಟ್ಟಿದರು.

ಸೋಲದೇವನ ಹಳ್ಳಿಯಲ್ಲಿ ಮೊದಲನೇ ಕಮಿಷನರ್ಸ್ ಕೋರ್ಸ್ ನಡೆಯಿತು.

ತರಬನಹಳ್ಳಿಯಲ್ಲಿ ನಡೆದ ಶಿಬಿರದಲ್ಲಿ ಮಾಜಿ ಕಾಂಗ್ರೆಸ್ ಅಧ್ಯಕ್ಷ ಹಾಗೂ ಮುಖ್ಯಮಂತ್ರಿ ಶ್ರೀ ನಿಜಲಿಂಗಪ್ಪನವರು ಶಿಕ್ಷಣ ಪಡೆದರು.

ಡಾರ್ಲ್ಫ್‌ಕ್ಲಬ್, ಮಸ್ಕೆಟ್ರಿ, ಬ್ಯಾಂಡ್‌ಸೆಟ್, ಪ್ರಥಮ ಚಿಕಿತ್ಸೆ ಇವುಗಳಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನೇರ್ಪಡಿಸಿ ನೂರಾರು ಯುವಕರನ್ನು ತರಬೇತಿ ಮಾಡಲಾಯಿತು.



ಮರಿಗಳು-“ ಕಬ್ಬಿಂಗ್ ” - ಅಂದು - ಇಂದು

ಮು. ವೆಂಕಟಕೃಷ್ಣಪ್ಪ, ಶಿಡ್ಲಘಟ್ಟ

ರಾಬರ್ಟ್ ಬೇಡ್‌ಫೋವೆಲ್ಲರು 1909ರಲ್ಲಿ ಲಂಡನ್ನಿನ ಗಾಜಿನ ಅರಮನೆ (Crystal Palace) ಯಲ್ಲಿ ತಮ್ಮ ಯೋಜನೆ ಹೇಗೆ ರೂಪು ತಳೆಯುತ್ತಿದೆಯೋ ನೋಡಲೆಂದು ಸ್ಕಾಟ್-ಬಾಲಕರ ರ್ಯಾಲಿ ಕರೆದಾಗ, ಅವರ ನಿರೀಕ್ಷೆಗೂ ಮೀರಿ ಅಪಾರ ಸಂಖ್ಯೆಯಲ್ಲಿ ಬ್ರಿಟನ್ನಿನ ನಾನಾ ಕಡೆಯಿಂದ ಸ್ಕಾಟು ಬಾಲಕರು ಬಂದಿದ್ದರು. ಇಲ್ಲಿ ಅವರಿಗೆ ಕಾದಿದ್ದ ಅಶ್ವರ್ಯವೆಂದರೆ ಬಾಲಕರ ಒಟ್ಟಿಗೆ ಬಾಲಕಿಯರೂ ಪುಟಾಣಿ ಹುಡುಗರೂ ಸಹ ತಮ ತಮಗೆ ತೋರಿದ, ದೊರಕಿದ ‘ಸ್ಕಾಟ್’ ವೇಷ ಧರಿಸಿ ಸಾಕಷ್ಟು ಹೆಚ್ಚು ಸಂಖ್ಯೆಯಲ್ಲಿ ಬಂದು ಬಿಟ್ಟಿದ್ದರು. ತಮ್ಮ ಅಕ್ಕ ಏಗ್ಗಿಸರ ಸಹಾಯದಿಂದ “ಗರ್ಲ್ಸ್ ಗೈಡಿಂಗ್” ಚಳುವಳಿಯನ್ನು ರೂಪಿಸಿ ಹೆಣ್ಣುಮಕ್ಕಳ “ಸ್ಕಾಟ್” ಸಮಸ್ಯೆಯನ್ನು 1912ರ ವೇಳೆಗೆ ಪರಿಹರಿಸಿಕೊಂಡರು. ಆದರೆ ಆ ಚಿಲ್ಪಾಣಿಗಳ ಸಮಸ್ಯೆ?

ಬಿ. ಪಿ. ಅನೇಕ ತಜ್ಞರೊಡನೆ ಚರ್ಚೆಮಾಡಿದರು. ಗ್ರಂಥಗಳ ವ್ಯಾಸಂಗ ಮಾಡಿದರು. ಮಕ್ಕಳೊಂದಿಗೆ ಪ್ರಯೋಗಗಳನ್ನು ನಡೆಸಿದರು. ಶಿಶುಶಿಕ್ಷಣ ನಿಷ್ಣಾತರಾದ ಮಹಿಳೆಯರ ಸಹಕಾರಪಡೆದರು. ರುಡ್ಯಾರ್ಡ್ ಫ್ಲಿಕ್ಕಿಂಗರ “ಜಂಗಲ್ ಬುಕ್” ಕಾಡಿನ ಕತೆಗಳಲ್ಲಿಯೂ ಮೌಗ್ಲಿ ಕತೆಗಳನ್ನು ಹಿನ್ನೆಲೆಯಾಗಿ ಮಾಡಿಕೊಂಡು 7 ರಿಂದ 10 ವಯಸ್ಸಿನ ಬಾಲಕರ ವಯೋಧರ್ಮಕ್ಕೆ, ಮನೆವಿಕಾಸಕ್ಕೆ, ಬುದ್ಧಿ ಅಧ್ಯಾತ್ಮಗಳ ಬೆಳವಣಿಗೆಗೆ ದೇಹಧಾರ್ಮ್ಯಕ್ಕೆ ಅನುಕೂಲವಾದ ಒಂದು ಯೋಜನೆಯನ್ನು 1914ರ ಜನವರಿ ವೇಳೆಗೆ ಸಿದ್ಧಪಡಿಸಿಕೊಂಡರು. ಆಗ ಬಿ. ಪಿ. ಯವರಿಗೆ ತುಂಬಾ ಸಹಾಯಕರಾಗಿದ್ದವರಲ್ಲಿ ಶ್ರೀಮತಿ ವೇರ ಬಾರ್ಕ್ಲೆ ಒಬ್ಬರು. 1916 ರಲ್ಲಿ ‘ಮರಿಗಳ ಕೈ ಪಿಡಿ’ (ದಿ ಪುಲ್ಪ ಕಬ್ಬ್ಸ್ ಹ್ಯಾಂಡ್ ಬುಕ್) ಪ್ರಕಟಣೆಯೊಂದಿಗೆ ಸ್ಕಾಟ್ ಸಂಸ್ಥೆಯ ಕಿರಿಯ ವಿಭಾಗ ಕಬ್ಬಿಂಗ್ (ಮರಿಗಳ ಶಿಕ್ಷಣ) ವಿದ್ಯುಕ್ತವಾಗಿ ಪ್ರಾರಂಭವಾಯಿತು. 1914ರಲ್ಲಿ “ರೋಸ್ ಬಡ್ಸ್ (ಗುಲಾಬಿ ಮೊಗ್ಗುಗಳು) ಅಭಿದಾನದಿಂದ ಗರ್ಲ್ಸ್ ಗೈಡ್‌ಗಳ ಕಿರಿಯ ವಿಭಾಗವೂ ಆರಂಭವಾಯಿತು.

ಮೌಗ್ಲಿ ಕತೆಗಳ, ವನವಾತಾವರಣವನ್ನು ಕಾಯ್ದುಕೊಳ್ಳಲು ಈ ವಿಭಾಗಕ್ಕೆ “ಪುಲ್ಪ ಕಬ್ಬ್ಸ್” ಎಂದು ಹೆಸರಿಟ್ಟರು. ಸ್ಕಾಟಿಂಗ್ ಒಡನೆ ಹರಡಿದ ದೇಶಗಳಲ್ಲೆಲ್ಲಾ ಈ “ತೋಳದ ಮರಿಗಳು” ಕೂಡ ಕಾಣಿಸಿ ಕೊಳ್ಳುತ್ತ ಎಳೆತನದಿಂದಲೂ ಮಕ್ಕಳಿಗೆ ವಿಧೇಯತೆ, ಪರೋಪಕಾರ, ಸೋದರಭಾವ ಆತ್ಮಸಂಯಮ (ನಿಸ್ವಾರ್ಥತೆ) ಮೈಗೂಡಿಸುತ್ತ ಬಂದಿತು.

ಭಾರತದಲ್ಲಿಯೂ ಅಲ್ಲಲ್ಲಿ ಮರಿಗಳ ಹಿಂಡುಗಳು 1918ರಿಂದ ಕಾಣತೊಡಗಿದವು.

1917ರಲ್ಲಿ ಇಂಡಿಯಾ ಸರ್ಕಾರವು ತನ್ನ ಪ್ರಾಂತಗಳಲ್ಲಿಯೂ ಆಶ್ರಿತ ಸಂಸ್ಥಾನಗಳಲ್ಲಿಯೂ ಸ್ಕಾಟ್ ಚಳುವಳಿಯನ್ನು ಸ್ಥಾಪಿಸಿ ಹರಡ ತಕ್ಕದು ಎಂಬ ನಿರೂಪವನ್ನು ಹೊರಡಿಸುವ ವೇಳೆಗೇ (ಅಂದಿನ) ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಸಹ ಸ್ಕಾಟಿಂಗ್ ಅಂಕುರವಾಗಿತ್ತು. ಪ್ರವಾಸ ನಿಮಿತ್ತ ಈ ದೇಶಕ್ಕೆ ಅಮೆರಿಕದಿಂದ ಬಂದಿದ್ದ, ಬೆಂಗಳೂರು ವೈ ಎಂ. ಸಿ. ಎ. ಮಂದಿರದಲ್ಲಿ ತಂಗಿದ್ದ ಕೆನೆಡಿಯಾ ತರುಣ ಫ್ರಾಂಕ್ ಸಿ. ಇರ್ವಿನ್ ಅವರನ್ನು ಒಂದು ವರ್ಷ ಕಾಲ ‘ಡೈರೆಕ್ಟರ್’ ಎಂದು ಇರಿಸಿ ಕೊಂಡು ‘ಮೈಸೂರ್ ಸ್ಕಾಟ್ಸ್’ ಸಂಸ್ಥೆ ಪ್ರಾರಂಭವಾಯಿತು. 1921ರಲ್ಲಿ ಮದರಾಸಿನ ಶ್ರೀ ಸಿ. ಸಂಜೀವ ಕಾಮತರು ಮರಿಗಳ ವಿಭಾಗದ ಸಲಹೆ ಕೊಟ್ಟರು. 1923ರ ವೇಳೆಗೆ ಕಾಮತರಿಗೆ ಸಹಾಯಕರಾಗಿದ್ದ ಶ್ರೀ ಸಿ. ಸುಬ್ಬರಾಯರು ವ್ಯವಸ್ಥೆಯ ಜವಾಬ್ದಾರಿಯನ್ನು ವಹಿಸಿ ಕೊಂಡಾಗ ಆ ವರ್ಷ ಮೈಸೂರು ಜಿಲ್ಲೆಯ ಬ್ಯಾಡರ ಹಳ್ಳಿಯಲ್ಲಿ ಸಂಸ್ಥಾನದ ಸ್ಕಾಟರುಗಳ ಸಮ್ಮೇಳನ ಮೊದಲ ಬಾರಿಗೆ ನಡೆಯಿತು. ಅಲ್ಲಿ ನಮ್ಮ ರಾಜ್ಯದಲ್ಲಿಯೂ ಎಳೆಯ ಹುಡುಗರಿಗಾಗಿ ‘ಕಬ್ಬ್ಸ್’ ಶಿಕ್ಷಣವನ್ನು ತರುಣರಿಗಾಗಿ ‘ರೋವರ್ಸ್’ ಶಿಕ್ಷಣವನ್ನೂ ಪ್ರಾರಂಭಿಸತಕ್ಕದೆಂದು ನಿರ್ಣಯವಾಯಿತು. ಈ ಬಗೆಗೆ ಹೆಚ್ಚಿನ ಪರಿಶ್ರಮ ಪಡೆಯಲು 1924 ಡಿಸೆಂಬರಿನಲ್ಲಿ ಶ್ರೀ ಸಿ. ಸುಬ್ಬರಾಯರು, ಚಿಕ್ಕಮಗಳೂರಿನ ಶ್ರೀ ಎಸ್. ವೆಂಕಟರಾಮಯ್ಯನವರು ಮತ್ತು ಸ್ಕಾಟ್ ಕೇಂದ್ರ ಕಛೇರಿಯ ಶ್ರೀ ಎಂ. ಹೆಚ್. ರಾಮಚಂದ್ರರಾಯರು, ಈ ಮೂವರೂ ಮದರಾಸಿಗೆ ಹೋಗಿ ಮಿ|| ಟೈಟಲರರ ನಾಯಕತ್ವದಲ್ಲಿ ಜಸ್ಟಿಸ್ ವೆಂಕಟಸುಬ್ಬಯ್ಯ ನವರ ಉದ್ಯಾನದಲ್ಲಿ ನಡೆದ ಕಬ್ ಮಾರ್ಷರರ ಶಿಕ್ಷಣ ಶಿಬಿರದಲ್ಲಿ ಅನುಭವಗಳಿಸಿ ಹಿಂದಿರುಗಿದರು. 1925ರಲ್ಲಿ ಮೈಸೂರು ಚಾಪುಂಡಿ ಬೆಟ್ಟ ಮತ್ತು ಬೆಂಗಳೂರು ಬಳಿಯ ಹೆಸರುಘಟ್ಟಗಳಲ್ಲಿ ಮರಿಗಳಿಗಾಗಿ ಹಿರಿಯರ ಶಿಕ್ಷಣ ಶಿಬಿರಗಳು ನಡೆದು ರಾಜ್ಯದಲ್ಲಿ “ಪುಲ್ಪ ಕಬ್ಬ್ಸ್” ವಿದ್ಯುಕ್ತವಾಗಿ ಪ್ರಾರಂಭವಾಯಿತು.

ಸಂಸ್ಥಾನದಲ್ಲಿ ಎಲ್ಲಿ ಸ್ಕಾಟ್ ಟ್ರಾಪ್, ಕಬ್ ಪ್ಯಾಕ್ ಅಥವಾ ರೋವರ್ ಕ್ರೂ ಪ್ರಾರಂಭವಾದರೂ ಅವರೆಲ್ಲರ ಹೆಸರುಗಳೂ ಬೆಂಗಳೂರು ಕೇಂದ್ರ ಕಛೇರಿಯಲ್ಲಿ ನೋಂದಾಯಿಸಲ್ಪಟ್ಟು, ಒಂದೇ ಪುಸ್ತಕದಲ್ಲಿ ಕ್ರಮಾಂಕ ಸಿಗುತ್ತಿದ್ದು, ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಅವರ

ವಿಭಾಗಕ್ಕೆ ಅನುಗುಣವಾಗಿ (ಸೌಟ್) ಹಸರು, (ಕಬ್) ಹಳದಿ ಅಥವಾ ರೋವರ್ (ಕೆಂಪು) ವೈಯುಕ್ತಿಕ ಪ್ರಗತಿ ಪತ್ರಿಕೆ (ಇಂಡಿವಿಜುವಲ್ ಪ್ರೋಗ್ರೆಸ್ ಕಾರ್ಡ್) ದೊರೆಯುತ್ತಿದ್ದಿತು.

ಆದಿಯ ಆ ದಿನಗಳಲ್ಲಿ ಕಬ್ ಶಿಕ್ಷಣದಲ್ಲಿ ಮುನ್ನುಗ್ಗಿ, ವಿಚಾರ ಶೀಲರಾಗಿ, ಇತರರಿಗೂ ವಿಷಯ ಧಾರೆಯೆರೆಯುತ್ತಿದ್ದವರಲ್ಲಿ ಕೆಲವರೊಂದರೆ ಶ್ರೀಯುತರಾದ ವಿ. ಎಸ್. ರಾಮಚಂದ್ರರಾವ್, ಕಶ್ಯಪ್, ಹೆಚ್. ಆರ್. ಅಬ್ದುಲ್ ಗಫಾರ್, ಸಿ. ಶೇಷಾಚಾರ್, ಬಿ.ಟಿ. ಚಾರ್, ಎಸ್. ಭೈರಪ್ಪ, ಬಿ. ಎ. ನಾರಾಯಣರಾವ್, ಎ. ವಾಸುದೇವರಾವ್, ಆರ್ ಕೆ. ಲಕ್ಕೂರ್ ಮುಂತಾದವರು ಕೋಟೆ ಹೈಸ್ಕೂಲ್ ವ್ಯಾಯಾಮ ಅಧ್ಯಾಪಕರಾಗಿದ್ದ ಶ್ರೀ ಅಬ್ದುಲ್ ರಜಾಕ್ ಅವರು ಸುಬ್ಬರಾಯರ ಮಾರ್ಗ ದರ್ಶನದಂತೆ ವ್ಯಾಯಾಮಗಳನ್ನು ಕಬ್ಬಿಂಗ್ಗೆ ಹೊಂದುವಂತೆ ಚಮತ್ಕಾರದಿಂದ ಅಳವಡಿಸಿ ಶ್ರೀ ರಾಯ್‌ರೊಂದಿಗೆ ಶಿಕ್ಷಣ ಶಿಬಿರಗಳಿಗೆ ಬಂದು ತರಬೇತಿ ಕೊಡುತ್ತಿದ್ದರು.

1918ರಲ್ಲಿ ಜನಿಸಿದ್ದ ರಾಜಕುಮಾರ ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ 9ನೇ ವರ್ಷದಲ್ಲಿ (1927) ಅವರ ತೀರ್ಥರೂಪರೂ ರಾಜ್ಯದ ಪ್ರಧಾನ ಸೌಟ್ ಆಗಿದ್ದ ಯುವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹ ರಾಜ ಒಡೆಯರಿಂದ ದೀಕ್ಷಾಸ್ವೀಕಾರ ನಡೆದು ಕುಮಾರರು ಸಂಸ್ಥಾನದ 'ಪ್ರಧಾನ ಕಬ್' ಆದರು. ಸಂಸ್ಥಾನದ ಎಲ್ಲೆಡೆಯೂ ಈ ಸಮಾರಂಭದ ಸಮಾಚಾರ ಹರಡಿ ಮರಿಗಳ ಶಿಕ್ಷಣಕ್ಕೆ ಅಪಾರ ಪ್ರೋತ್ಸಾಹ ಲಭಿಸಿತು.

ಮೈಸೂರು ಅರಸು ಮಕ್ಕಳ ಶಾಲೆಯಲ್ಲಿ ಅಧ್ಯಾಪಕರಾಗಿದ್ದ 'ವಸಂತ ವಿಹಾರ' ಅರಮನೆಯಲ್ಲಿ ರಾಜಕುಮಾರ ಜಯಚಾಮರಾಜ ಒಡೆಯರಿಗೆ ಬೋಧಕರಾಗಿದ್ದ ಶ್ರೀ ಆರ್. ಕೆ. ಲಕ್ಕೂರರು ಪೊ|| ಎ. ಎಸ್. ನಾರಾಯಣಶಾಸ್ತ್ರಿಗಳವರ ಸಹಾಯದಿಂದ ಕೇಂದ್ರ ಕಚೇರಿಯವರು ಪ್ರಕಟಿಸುತ್ತಿದ್ದ "ದಿ ಮೈಸೂರ್ ಸೌಟ್" ಪತ್ರಿಕೆಗೆ ಸಹ ಪತ್ರಿಕೆಯಾಗಿ "ಮೈಸೂರು ಮಕ್ಕಳು" ಎಂಬ ಕನ್ನಡ ಮಾಸ ಪತ್ರಿಕೆಯನ್ನು ಮರಿಗಳ ವಿಶೇಷ ಉಪಯೋಗಕ್ಕೇಂದೇ ಮೈಸೂರಿನಿಂದ ಅಧಿಕೃತ ಪತ್ರಿಕೆಯಾಗಿ ಸಂಪಾದಿಸಿ ಪ್ರಕಟಿಸುತ್ತಿದ್ದರು. ಇದು ತುಂಬ ಸಹಾಯಕವೂ ಜನಪ್ರಿಯವೂ ಆಗಿದ್ದು ಅನೇಕ ತರುಣ ಬರಹಗಾರರಿಗೆ ಸ್ಫೂರ್ತಿ ಸಹಾಯಗಳನ್ನು ನೀಡುತ್ತಿದ್ದಿತು.

1929ರಲ್ಲಿ ಕೋಲಾರ ಜಿಲ್ಲಾ ಬೋರ್ಡ್ ಸಹಕಾರದಿಂದ ಮುಳಬಾಗಿಲು ಬಳಿ ಶ್ರೀಪಾದ ರಾಜರ ವೃಂದಾವನವಿರುವ ನರಸಿಂಹ ತೀರ್ಥದ ಬಳಿ ರಾಜ್ಯಮಟ್ಟದ ಕಬ್‌ಮಾಸ್ಟರ್ ಶಿಕ್ಷಣ ಶಿಬಿರವನ್ನು ಸಿ. ಸುಬ್ಬರಾಯರು ನಡೆಸಿದರು. ಅಲ್ಲಿ 'ವುಲ್ಫ್‌ಕಬ್ಸ್' (ತೋಳದ ಮರಿಗಳು) ಹೆಸರು ಮರಿಗಳ ಶಿಕ್ಷಣ ವಿಧಾನ, ಈ ವಿಭಾಗಕ್ಕೆ ಹೊಂದುವ ಹಾಡು ಹರ್ಷನಾದ ಆಟ ವ್ಯಾಯಾಮ ಮುಂತಾದ ಬಗೆಗೆ ವಿಫಲವಾದ ಚರ್ಚೆಗಳಾಗಿ ವಿಚಾರ ಮಥನಾನಂತರ 'ಕನ್ನಡದಲ್ಲಿ ಮರಿಗಳು' ಎಂಬ ಪದವನ್ನು ಬಳಸಬಹುದೆಂದು ತೀರ್ಮಾನವಾಯಿತು. ಅಲ್ಲಿ ಶಿಕ್ಷಣಾರ್ಥಿಗಳಾಗಿ ಬಂದಿದ್ದ 'ಕವಿಕಿಂಕರ' ಶ್ರೀ ವೈ. ಎಸ್. ಗುಂಡಪ್ಪನವರು

'ತೋಳರಾಯನ ಸಭೆ' ರೂಪಕವನ್ನು ಸರಳರಗಳೆಯಲ್ಲಿ ರಚಿಸಲು ಅದು ಮೊದಲಿಗೆ 'ಮೈಸೂರು ಮಕ್ಕಳು' ಪತ್ರಿಕೆಯಲ್ಲಿ ಪ್ರಕಟವಾಗಿ ಬಳಿಕ ಸಣ್ಣ ಪುಸ್ತಕವಾಗಿ ಅಚ್ಚಾಯಿತು. ಕಬ್ ಮಾಸ್ಟರುಗಳು ಅನೇಕ ಕಡೆ ಉತ್ತಮ ಚುಟಕ, ಪದ್ಯ, ಕವಿತೆ, ಕತೆ, ಹರ್ಷನಾದಗಳನ್ನು ರಚಿಸಿ ತುಂಬ ಉಪಕಾರ ಮಾಡಿದರು. ಚೀಫ್ ಕಬ್ ಜಯಚಾಮರಾಜ ಒಡೆಯರು ಇಂಗ್ಲಿಷ್ ಮತ್ತು ಕನ್ನಡದಲ್ಲಿ ತಾವೇ ಶುಭಾಶಯಗಳನ್ನು ಬರೆದು ತಮ್ಮ ಸಹಿಯೊಂದಿಗೆ ಪ್ರತಿ ಮರಿಗೂ ತಾವು ಸಮವಸ್ತ್ರದಲ್ಲಿರುವ ಭಾವಚಿತ್ರದ ಕಾರ್ಡ್‌ನಲ್ಲಿ ತದ್ರೂಪ (Facsimile) ಅಚ್ಚು ಮಾಡಿಸಿ ರಾಜ್ಯದಲ್ಲೆಲ್ಲಾ ಹಂಚಿದರು. ಅನೇಕ ಕಡೆ ಇದೇ ಒಂದು ವಿಶೇಷ ಸಮಾರಂಭವಾಯಿತು.

1932ರಲ್ಲಿ ಶ್ರೀ ಕಶ್ಯಪರು ತುಂಬ ಶ್ರಮವಹಿಸಿ ತಮ್ಮ 'ಮರಿಗಳ ಕೂಗು' ಪ್ರಕಟಿಸಿ, ಶ್ರೀಮನ್ಮಹಾರಾಜರಿಗೆ ಸಮರ್ಪಿಸಿದರು. ಸುಪ್ರಿತರಾದ ಪ್ರಭುಗಳು ಶ್ರೀ ಕಶ್ಯಪರನ್ನು ಮೈಸೂರಿನ ಅರಮನೆಗೆ ಬರಮಾಡಿಕೊಂಡು ಕಶ್ಯಪರಿಗೆ ಸನ್ಮಾನ ನೀಡಿದರು. 1936ರಲ್ಲಿ ಈ ಪುಸ್ತಕ ಎರಡನೆ ಆ ವೃತ್ತಿ ಪ್ರಕಟವಾಯಿತು. ಕೋಲಾರ ಜಿಲ್ಲಾ ಸೌಟ್ ಕ|| ಶ್ರೀ ಟಿ. ರಾಮಾಚಾರ್ಯರ ಪ್ರೋತ್ಸಾಹದಿಂದ ಶ್ರೀ ಕಶ್ಯಪರು 'ಆಟದ ಬಯಲು' ಸಹ ಪ್ರಕಟಿಸಿದರು.

1934ರಲ್ಲಿ ಗಿಲ್‌ವೆಲ್ ಶಿಬಿರ ಪ್ರಧಾನರಾಗಿದ್ದ ಕರ್ನಲ್ ವಿಲ್ಸನ್ನರು ಮಧ್ಯಪ್ರಾಂತ್ಯದ ಪಚ್‌ಮಾರ್ಡಿಯಲ್ಲಿ ಅಖಿಲ ಭಾರತ ಸೌಟ್, ಕಬ್ ಮತ್ತು ರೋವರ್ ಶಿಕ್ಷಣ ಶಿಬಿರಗಳನ್ನು ನಡೆಸಿದರು. ಕಬ್ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಸಂಸ್ಥಾನದಿಂದ ಹಾಸನದ ಶ್ರೀ ಎಸ್. ವಿ. ಪಟ್ಟಾಭಿ, ಕೋಲಾರದ ಶ್ರೀ ಎಂ. ವೆಂಕಟಕೃಷ್ಣಪ್ಪ, ಮೈಸೂರಿನ ಬಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಮತ್ತು ನಂಜುಂಡರಾಜೇ ಅರಸು ಪಚ್‌ಮಾರ್ಡಿಗೆ ಹೋಗಿಬಂದರು. ಶ್ರೀ ಎ. ಎ. ರಾಮರಾಯರು, ಚಿಕ್ಕಮಗಳೂರಿನ ಎ. ರಾಮಸ್ವಾಮಿ ಮುಂತಾದವರು ಬೊಂಬಾಯಿನಲ್ಲಿ ಶಿಕ್ಷಣ ಪಡೆದುಬಂದರು.

ಈ ಮಧ್ಯೆ 'ತೋಳದ ಮರಿಗಳು' ಎಂಬ ಹೆಸರು ನಮ್ಮ ಸಂಸ್ಕೃತಿಗೆ ಹೊಂದುವುದಿಲ್ಲವೆಂದು ಕೆಲವರು ವಾದಿಸಿ ಸಂಸ್ಥಾನದಲ್ಲಿ 'ತೋಳ' ಶಬ್ದಕ್ಕೆ ಬದಲು 'ಸಿಂಹ' ಪದವು ಜಾರಿಗೆ ಬಂತು. ಪದಕಗಳಲ್ಲಿಯೂ, ಲಾಂಛನದಲ್ಲಿಯೂ ಹಾಡು ಹರ್ಷನಾದಗಳಲ್ಲಿಯೂ 'ಸಿಂಹದ ಮರಿಗಳು' (ಲಯನ್ ಕಬ್ಸ್) ಮಾರ್ಪಾಟಾಯಿತು, 'ನೀವು ಗಳೆಲ್ಲಾ ಯಾರಯ್ಯಾ'? ಎಂದರೆ 'ಸಿಂಹದ ಮರಿಗಳು ನಾವಯ್ಯಾ' ಎಂದು ಮಕ್ಕಳೇನೋ ಕೂಗುತ್ತಿದ್ದರು. ಮೌಗ್ಲಿಕತೆಗೆ ಬದಲು ಆರೀತಿ ಹೊಂದಿಕೊಳ್ಳುವ ಬೇರೆ ಕತೆಗಳೂ ಸಿಕ್ಕಲಿಲ್ಲ. ಪರೀಕ್ಷೆಗಳಲ್ಲಿ, ಆಟ, ಪಾಟ, ನೀತಿ ನಿಯಮ ಧೋರಣೆಗಳಲ್ಲಿಯೂ ಏನನ್ನೂ ಬದಲಾಯಿಸಲೂ ಆಗಲಿಲ್ಲ. ಕೆಲವು ವರ್ಷಗಳ ನಂತರ ಮತ್ತೆ 'ತೋಳದ ಮರಿ'ಗಳೇ ಹಿಂದಿರುಗಿದವು. ಭಾರತ ಸೌಟ್ಸ್ ಮತ್ತು ಗೈಡ್ಸ್ ರೂಪಿತವಾದ 1950ರಿಂದ ಅಲ್ಲಿಯವರೆಗೆ ಮರಿಗಳ ಸೂಚಕವಾಗಿದ್ದ ಹಳದಿ ಬಣ್ಣಕ್ಕೆ ಬದಲಾಗಿ ನೀಲಿ (ನಡತೆ-ಚಾರಿತ್ರ್ಯದೋತಕ) ಬಣ್ಣವು ಜಾರಿಗೆ ಬಂದಿತು. ಮರಿಗಳ ಪದಕದ ಹಿನ್ನೆಲೆ, ಕಬ್‌ಮಾಸ್ಟರ್ ಪದಕಗಳು, ತಾರೆಯ ಹಿನ್ನೆಲೆ, ಪಟ್ಟನಾಯಕರ ತೋಳ ಬಂದಿಗಳು, ಮರಿಯ

ಕಾಲು ಚೀಲಕ್ಕೆ ಬಿಗಿಯುವ (ಗಾರ್ಡರ್ ಟ್ಯಾಬ್) ದಾರಪಟ್ಟಿ, ಪ್ರವೀಣತಾ ಪದಕಗಳಲ್ಲಿ ಶೀಲವರ್ಧಕ ಪದಕಗಳನ್ನೆಲ್ಲ ಕಬ್ಬೆಮಾಸ್ಕರ ಭುಜ ಪಟ್ಟಿಕೆ, ಇವೆಲ್ಲಾ ನೀಲಿ ಬಣ್ಣದಲ್ಲಿರುವುದನ್ನು ಈಗ ಕಾಣಬಹುದು. ಹಿಂದೆ ಇವೆಲ್ಲಾ ಹಳದಿ ಬಣ್ಣವಾಗಿದ್ದವು. ಕಬ್ಬೆ ಡೆಪ್ಯುಟಿ ಕ್ಯಾಂಪ್ ಚೀಫ್ (ಡಿ.ಸಿ.ಸಿ.) ಶಿಬಿರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಸರ್ವ ಶ್ರೀ ರಾಜ್ಯ ಸಂಘಟನಾ ಕೆ|| ಹೆಚ್. ಆರ್. ಅಬ್ದುಲ್‌ಗಫಾರ್, ತುಮಕೂರು, ನ್ಯಾಯವಾದಿ ದೊಡ್ಡಬಳ್ಳಾಪುರ ಶಿಬಿರದ ವಾರ್ಡನ್ ಶ್ರೀ ಎಸ್. ಬೈರಪ್ಪ ಮತ್ತು ಹವಾಮಾನ ಇಲಾಖೆಯ ಶ್ರೀ ಸಿ. ಶೇಷಾಚಾರ್ಯರು ಕಲ್ಕತ್ತೆಗೆ ಹೋಗಿ ಬಂದರು.

ಶ್ರೀ ಗಫಾರರು ಕೆಲಕಾಲ ಮರಿಗಳಿಗೂ ಸ್ಕೌಟುಗಳಿಗೂ ಸಹಾಯವಾಗುವಂತೆ “ಮೈಸೂರು ಸ್ಕೌಟ್” ಪತ್ರಿಕೆಗೆ ಅನುಬಂಧವಾಗಿ ಕೆಲವು ಹಾಳೆ ಉರ್ದು ಪತ್ರಿಕೆಯನ್ನು ಹೊರಡಿಸುತ್ತಿದ್ದು ಅವು ಎಲ್ಲ ಉರ್ದು ಹಿಂಡುಗಳಿಗೂ ಮುಫತ್ತಾಗಿ ದೊರೆಯುತ್ತಿದ್ದಿತು.

ಈ ಶತಮಾನದ ನಾಲ್ಕನೆ ದಶಕದಲ್ಲಿ ಬೆಂಗಳೂರು ನಗರದ ಕಬ್ಬೆ ಮಾಸ್ಕರ್ ಶ್ರೀ ವೈ. ಜಿ. ಶಾಂತರಾಜಯ್ಯನವರಿಗೆ ಅವರ ಕವಿತೆಗಳಿಂದಲೂ ಹಿಂಡುಗಳನ್ನು ನಡೆಸುವುದರಿಂದಲೂ ಮರಿಗಳಿಗೆ ಸಲ್ಲಿಸಿದ ಉತ್ತಮ ಸೇವೆಯನ್ನು ಪುರಸ್ಕರಿಸಿ ನವರಾತ್ರಿಯ ವೇಳೆ ಶ್ರೀಮನ್ಮಹಾರಾಜರು ಸ್ಕೌಟ್‌ಸೇವಾ ಸುವರ್ಣ ಪದಕವನ್ನು ಶಾಲು ಸಹಿತ ನೀಡಿ ಸನ್ಮಾನಿಸಿದರು. ಸ್ಕೌಟರುಗಳಲ್ಲಿ ಈ ಪುರಸ್ಕಾರವು ಪ್ರಾಪ್ತಿಯಾಗಿರುವುದು ಕರ್ಣಾಟಕದಲ್ಲಿ ಇವರೊಬ್ಬರಿಗೇ ಎಂದು ತಿಳಿದಾಗ ಶ್ರೀಯುತರು ಬಗೆಗೆ ನಮ್ಮ ಅಭಿಮಾನ ಆನಂದಗಳು ಇಮ್ಮಡಿಯಾಗುವವು.

1927ರಲ್ಲಿ ಬೆಂಗಳೂರು ನಗರದ ಮತ್ತು ಮೈಸೂರು ನಗರದ ಕಬ್ಬೆ ಪ್ಯಾಕ್‌ಗಳಲ್ಲಿ ಅತ್ಯುತ್ತಮವಾದುದಕ್ಕೆ ಒಂದೊಂದು “ಶ್ರೀ ಜಯ ಚಾಮರಾಜ ಬೆಳ್ಳಿಯ ಗದೆ”ಯೂ ಸಂಸ್ಥಾನದ ಪ್ರಥಮ ಚೀಫ್ ಸ್ಕೌಟಾ ಕಮೀಷನರಾಗಿದ್ದ ನ್ಯಾಯಮೂರ್ತಿ ರಾಜಧರ್ಮ ಪ್ರಸಕ್ತ ಶ್ರೀ ಕೆ. ಶಂಕರನಾರಾಯಣರಾಯರ ನಿಧನಾನಂತರ ಅವರ ಸ್ಮರಣೆಗಾಗಿ ಅಂದಿನ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಒಂಭತ್ತು ಜಿಲ್ಲೆಗಳ ಅತ್ಯುತ್ತಮ ಮರಿಗಳ ಹಿಂಡಿಗೆ ಒಂದೊಂದರಂತೆ ಒಂಭತ್ತು “ಶ್ರೀ ಶಂಕರನಾರಾಯಣರಾಯರ ಟೋಟೆಂಪೋಲ್” ಮತ್ತು ದಾಸಿಗಳೊಬ್ಬರು ನೀಡಿದ ಸಂಸ್ಥಾನದಲ್ಲೇ ಅತ್ಯುತ್ತಮ ಹಿಂಡಿಗೆ ಲಭಿಸತಕ್ಕ “ಅಂಬುಜಮ್ಮಾ ಗುರಾಣಿ”ಯೂ ಪರ್ಯಾಯ ಪಾರಿತೋಷಕ (ರೋಲಿಂಗ್ ಟ್ರೋಫಿ) ಗಳಾಗಿ ಇದ್ದವು.

ಈ ಸುಮಾರಿಗೆ ಮದ್ರಾಸಿನಿಂದ ಬೆಂಗಳೂರಿಗೆ ಬಂದು ನಮ್ಮವರೇ ಆಗಿ ನೆಲೆಸಿರುವ ಶ್ರೀ ಕೆ. ಕಾಶೀನಾಥರಿಂದ (ಈಗಲೂ ಇವರು ಕಬ್ಬೆ ಹೆಡ್ ಕ್ವಾ|| ಕಮೀಷನರು) ರಾಜ್ಯಾದ್ಯಂತ ಮಾತ್ರವಲ್ಲ ರಾಷ್ಟ್ರಾದ್ಯಂತವೂ ಮರಿಗಳ ವಿಭಾಗದಲ್ಲಿ ವಿಶೇಷತಃ ಸೇವೆ ಸಲ್ಲಿಸಿದ್ದ. ಸ|| ಸ್ಕೌಟ್ ಕೆ|| ಜಿಲ್ಲಾ ಕಾರ್ಯನರ್ಶಿ, ಗ್ರಂಥಕರ್ತ, ಗ್ರಂಥಗಳ - ಪತ್ರಿಕೆಗಳ ಸಂಪಾದಕ, ಶಿಕ್ಷಣ ತಜ್ಞ, ಉತ್ತಮ ಶಿಬಿರ ಶಿಕ್ಷಕ ಮುಂತಾದ ನಾನಾ ಕ್ಷೇತ್ರಗಳಿಂದ, ನಾನಾ ರೀತಿಗಳಿಂದ, ಅಸಂಖ್ಯಾತ ಮಹಿಳಾ ಮತ್ತು ಕಬ್ಬೆ

ಮಾಸ್ಕರುಗಳಿಗೂ, ಇತರ ಸ್ಕೌಟರುಗಳಿಗೂ, ಇವರು ನೀಡಿರುವ ನೀಡುತ್ತಿರುವ ಪ್ರೋತ್ಸಾಹವು ಅಗಣಿತವಾಗಿದೆ.

ಶ್ರೀ ಎಂ. ಹೆಚ್. ರಾಮಚಂದ್ರರಾಯರ ‘ಮರಿಗಳ ಪುಸ್ತಕ’, ಎಂ. ವೆಂಕಟಕೃಷ್ಣಪ್ಪನವರ ‘ಕಾಡಿನ ಕತೆಗಳು’ ಮತ್ತು ‘ಮರಿಗಳ ಚೌಚೌ’ ಹಾಗೂ ಡಾ|| ಎಸ್. ಬಿ. ಕೌಶಿಕರು ಬರೆದಿರುವ ‘ಚಿತ್ರ ಪಠ’ಗಳೂ ಶ್ರೀ ಬೈರಪ್ಪನವರು ದೊಡ್ಡಬಳ್ಳಾಪುರದ ಶಿಬಿರದ ಯೋಗಕ್ಷೇಮ ನಿರ್ವಹಿಸುತ್ತ ಶಿಬಿರಗಳನ್ನು ನಡೆಸುತ್ತ ಮೈಸೂರು ಸ್ಕೌಟ್ ಪತ್ರಿಕೆಯ ಹೊಣೆಯನ್ನು ಹೊತ್ತಿದ್ದ ವೇಳೆ ಬರೆದು ಕೇಂದ್ರ ಕಚೇರಿಯವರು ಪ್ರಕಟಿಸಿರುವ ‘ಹಿಂಡನ್ನು ನಡೆಸುವ ಕ್ರಮ’, ‘ಕಾಡು ಕುಣಿತಗಳು’, ‘ಮರಿಗಳು’ (ಗಿಲ್‌ಕ್ರಾಫ್ಟ್ ವುಲ್ಫ್‌ಕ್ರಾಫ್ಟ್) ಪುಸ್ತಕಗಳೂ, ನಮ್ಮ ರಾಜ್ಯದ ಕಬ್ಬೆ ಶಿಕ್ಷಕರಿಗೆ ತುಂಬ ಸಹಾಯಕವಾಗಿವೆ. ಇತ್ತೀಚೆಗೆ ಮರಿಗಳಿಗೆ ಹೊಂದಿದ ‘ಗುರಿ, ಧೋರಣೆ, ನಿಯಮ ಮತ್ತು ಸಂವಿಧಾನ’ವನ್ನು ಎಂ. ವೆಂಕಟಕೃಷ್ಣಪ್ಪನವರು ಸಂಪಾದಿಸಿ, ಒಂದಿಗೆ ‘ಮರಿಗಳ ಚೌಚೌ’ ಎರಡನೆ ಆ ವೃತ್ತಿಯಾಗಿ ಅಚ್ಚಾಗಿರುವುದು ಅನೇಕರಿಗೆ ತಿಳಿದ ವಿಚಾರ.

ಆ|| ಕೆ|| ವಿ. ಕೆ. ಸುಂದರಂ ಅವರು ಶಿಕ್ಷಣ ವಿಭಾಗವನ್ನು ವಹಿಸಿ ಕೊಂಡ ಬಳಿಕ ಮರಿಗಳ ಶಿಕ್ಷಣ ಶಿಬಿರಗಳನ್ನು ರಾಜ್ಯದ ಎಲ್ಲೆಡೆ ನಡೆಸುವುದು ಸುಲಭವಾಗುವಂತೆ ಅನೇಕ ಸ್ಕೌಟರುಗಳನ್ನು ಪ್ರೋತ್ಸಾಹಿಸಿ ಅವಕಾಶ ಕಲ್ಪಿಸಿಕೊಟ್ಟರು. ಈ ರೀತಿ ಈ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸೇವೆಸಲ್ಲಿಸಿರುವ ಅಗ್ರಗಣ್ಯರಲ್ಲಿ ಕೆಲವರೆಂದರೆ : ಸರ್ವಶ್ರೀ ಎಂ. ಹೆಚ್. ರಾಮಚಂದ್ರರಾವ್, ಎಫ್. ರಾಮಸ್ವಾಮಿ, ಎಂ. ವೆಂಕಟಕೃಷ್ಣಪ್ಪ, ಆರ್. ಬಿ. ನಾಗರಾಜ ರಾವ್, ಕೆ. ಎಫ್. ರಾಮಸ್ವಾಮಿ, ಶ್ರೀನಿವಾಸರಾವ್ (ಮೈಸೂರು), ಜಿ. ಶೇಷಗಿರಿರಾವ್, ಕೆ. ಬಿ. ನಂಜಪ್ಪ, ಶಾಮಲಾಲ್ ಎಲಿಜ, ಕೆ. ಕೃಷ್ಣಮೂರ್ತಿ ಮುಂತಾದವರು, ಕಬ್ಬೆ ಹೆ|| ಕ್ವಾ|| ಕಮೀಷನರ್‌ಗಳಾಗಿ ಶ್ರೀ ಎ.ಎಫ್. ರಾಮರಾಯರು, ಸಿ. ಶೇಷಾಚಾರ್ಯರು ಸಲ್ಲಿಸಿರುವ ಶ್ರೀ ಕೆ. ಕಾಶೀನಾಥರು ಸಲ್ಲಿಸುತ್ತಿರುವ ಸೇವೆಯನ್ನು ಎಂದೂ ಮರೆಯಲಾಗದು.

1925ರಲ್ಲಿ ಇಂಗ್ಲೆಂಡ್‌ನಲ್ಲಿ ಮೊದಲನೆ ಕಬ್ಬೆವುಡ್ ಬ್ಯಾಡ್ಜ್ ಶಿಬಿರ ನಡೆಯಿತು. ಆಗ ಕೆಲವು ವರ್ಷ ಕಬ್ಬೆ ವಿಭಾಗದವರಿಗೆ ನೀಲಿ, ಸ್ಕೌಟ್ ವಿಭಾಗದವರಿಗೆ ಹಸಿರು ಮತ್ತು ರೋವರ್ ವಿಭಾಗದವರಿಗೆ ಕೆಂಪು (ಮಣಿ) ಬೀಡ್ಸ್‌ಗಳನ್ನು ಕೊಡುತ್ತಿದ್ದರು. ಈಗ ಎಲ್ಲರಿಗೂ ಒಂದೇ ಬಗೆಯ ಮಣಿಗಳಿವೆ.

1944ರಲ್ಲಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಮೊಟ್ಟಮೊದಲನೆ ಮಹಿಳಾ ಕಬ್ಬೆ ಮಾಸ್ಕರ್‌ಗಳ ಶಿಕ್ಷಣ ಶಿಬಿರ ನಡೆಯಿತು. ಅಲ್ಲಿಂದ ಈಚೆಗೆ ಮಹಿಳೆಯರಿಗಿಂದೇ ಕೆಲವು ಶಿಬಿರಗಳು ನಡೆದಿದ್ದರೂ ಅನೇಕ ಮಹಿಳೆಯರು ಶಿಕ್ಷಣ ಶಿಬಿರಗಳಲ್ಲಿ ಪುರುಷರೊಂದಿಗೆ ಶಿಕ್ಷಣಗಳಿಸಿ, ವುಡ್‌ಬ್ಯಾಡ್ಜ್ ಪ್ರಶಸ್ತಿಗಳಿಸಿರುವುದು ಸುಧಾರಣೆಯ ಮಾತ್ರವಲ್ಲದೆ ಹಿತಕರವೂ ಶ್ರೇಯಸ್ಸಾದ ಕರವೂ ಆಗಿದೆ. ಇತ್ತೀಚೆಗೆ ಪಚಮಾರ್ಡಿಯಲ್ಲಿ ನಡೆದ ಶಿಕ್ಷಣ ನಾಯಕರ ಶಿಬಿರದಲ್ಲಿ ಭಾಗವಹಿಸಿ, ಎ, ಎಲ್. ಟಿ. (ಕಬ್ಬೆ) ಎಂಬ ಅಧಿಕಾರ

ಪ್ರಶಸ್ತಿಗಳಿಸಿ ಬಂದಿರುವ ಕರ್ನಾಟಕದ ಮಹಿಳಾ ಕಬ್ಬೆ ಮಾಸ್ಪರುಗಳಾದ ಶ್ರೀಮತಿ ಸಾರಮ್ಮ (ವಿಮಾನಪುರ ಪೂರ್ವ ಹಿರಿಯ ಪ್ರಾರ್ಥನಾ ಮಠ) ಮತ್ತು ಶ್ರೀಮತಿ ಎ. ಗಿರಿಜ (ಜಯನಗರದ ಸ್ವಾತಂತ್ರ್ಯ ಮರಿಗಳ ಹಿಂಡು) ಇಬ್ಬರೂ ಸಹ ಇಡೀ ಭಾರತದೇಶದಲ್ಲಿಯೇ ಈ ಅರ್ಹತೆಗಳಿಸಿರುವ ಮಹಿಳಾ ಕಬ್ಬೆ ಮಾಸ್ಪರುಗಳಲ್ಲಿ ಪ್ರಥಮರು ಎಂಬುದು ಕೇವಲ ಅಭಿನಂದನೀಯ ಮಾತ್ರವಲ್ಲ. ಕರ್ನಾಟಕದಲ್ಲಿ ಕಬ್ಬೆ ಶಿಕ್ಷಣ ಹೀಗೆ ಮುಂದುವರಿಯುತ್ತಿದೆ ಎಂಬುದರ ಸೂಚಕವೂ ಆಗಿದೆ.

ಬಹುಶಃ ಭಾರತದಲ್ಲಿಯೇ ಮಯೋಮಾನದಿಂದ ಅತ್ಯಂತ ಕಿರಿಯ ಸಂಘಟನಾ ಸೌಟ್ ಕಮಿಷನರಾಗಿ ಲೀಡರ್ ಟ್ರೈನರ್ ಸಹ ಆಗಿರುವ ಶ್ರೀ ಎಸ್. ಆದಿಕೇಶವಲು ಅವರು ಸಂಘಟಿಸಿದ 1976ರ ಮರಿಗಳ ವಜ್ರಮಹೋತ್ಸವ, 1978ರ ಶಿವಮೊಗ್ಗ ಮರಿಗಳ ಉತ್ಸವ, 1979ರ ಮರಿಗಳ ಮೇಳಗಳೂ, ಪ್ರಕಟಿಸಿರುವ ಅತಿಶ್ರೇಷ್ಠ ದರ್ಜೆಯವೆನ್ನ ಬಹುದಾದ ಪದಕಗಳ, ನೀತಿ-ಪ್ರತಿಜ್ಞೆಗಳ ಚಿತ್ರಪಠಗಳೂ, ಸರ್ವಶ್ರೀ ಆರ್. ಚಂದ್ರಶೇಖರನ್, ಬೆಂಗಳೂರು, ಎಫ್. ಎಂ. ಗುರುಸ್ವಾಮಿ, ದಾವಣಗೆರೆ, ಹೆಚ್. ಬಿ. ನಾಗರಾಜರಾವ್, ಆರ್. ಎಂ. ಹೆಚ್. ಸಿದ್ದಲಿಂಗಯ್ಯ, ಆರ್. ವೆಂಕಣ್ಣ-ಬಳ್ಳಾರಿ, ಎಸ್. ಪಿ. ಪೂಣಚ್ಚ, ಮಡಿಕೇರಿ, ಬಿ. ಆರ್. ರಾಮಚಂದ್ರರಾವ್, ಶ್ರೀಮತಿಯರಾದ ಎ. ಗಿರಿಜ ಮತ್ತು ಸಾರಮ್ಮ ಇವರನ್ನೊಳಗೊಂಡು ವರ್ಧಿಸುತ್ತಿರುವ ಮರಿಗಳ ಶಿಕ್ಷಣ ತಜ್ಞರ ತಂಡವೂ ಕರ್ನಾಟಕದಲ್ಲಿ ಇಂದು ಮರಿಗಳು ಉತ್ತಮ ರೀತಿಯಿಂದ ಮುನ್ನಡೆಯುತ್ತಿರುವುದನ್ನು ತೋರಿಸುತ್ತವೆ.

ಈಗಿನ ಕರ್ನಾಟಕ ರಾಜ್ಯದ ಅಂಗಗಳಾಗಿರುವ ಹಿಂದಿನ ಬೊಂಬಾಯಿ ಪ್ರಾಂತದಲ್ಲಿ ಶ್ರೀ ಬಿ. ಟಿ. ಚಾರ್ ಅವರೂ, ದಕ್ಷಿಣ ಕನ್ನಡದಲ್ಲಿ (ಮಂಗಳೂರು ಬಿ. ಪಿ. ಎಂದು ಜನಪ್ರಿಯರಾಗಿರುವ) ಎಸ್. ವಿಟ್ಟಲ ಕಾಮತರೂ, ಬಾಲವೀರ ಕಿಶೋರರು, ಕಿಶೋರಬಾಲರು, ಮುಂತಾದ ಹೆಸರುಗಳಿದ್ದ ಹಿಂಡುಗಳನ್ನೂ ಶಿಕ್ಷಕರನ್ನೂ ತಯಾರಿಸಿ

ಸೇವೆ ಸಲ್ಲಿಸಿರುತ್ತಾರೆ. ರಾಜ್ಯದ ಪ್ರಧಾನ ಕೆ|| ಶ್ರೀ ಕೊಂಡಜ್ಜಿ ಬಸಪ್ಪ ನವರೂ ಅವರ ಸಹವರ್ತಿಗಳೂ ಶ್ರದ್ಧೆ-ಶ್ರಮವಹಿಸಿ ಸಾರ್ವಜನಿಕ ರಿಂದಲೂ ಸರ್ಕಾರದಿಂದಲೂ ಒಳ್ಳೆಯ ಸಹಕಾರ ಸಿಕ್ಕುವಂತೆ ನಿರ್ದೇಶನ ನೀಡಿರುವುದು ಅತಿಶಯೋಕ್ತಿಯಲ್ಲ.

ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಆರಂಭವಾದಂದಿನಿಂದ ಅಲ್ಲಿನ ಧೋರಣೆ ವಿಧಾನಗಳನ್ನೇ ಅನುಸರಿಸಿಕೊಂಡು ಬಂದ ಮೈಸೂರು [ಕರ್ನಾಟಕ], ಭಾರತಗಳು ಮರಿಗಳ ಶಿಕ್ಷಣ ವಿಧಾನದಲ್ಲಿ ಈಗ ಹಿಂದಾಗಿವೆಯೋ ಎನ್ನಿಸುತ್ತಿದೆ. ಅಲ್ಲಿನ ಮಕ್ಕಳ ಮನಸ್ಸನ್ನು ಅಧ್ಯಯನ ಮಾಡಿ ಬ್ರಿಟನ್ನಿನಲ್ಲಿ ಮರಿಗಳ ಪ್ರತಿಜ್ಞೆ, ವಂದನೆ, ಉಡುಪು, ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಈಚೆಗೆ ವಿಶೇಷ ಬದಲಾವಣೆಗಳಾಗಿವೆ. ಅಮೆರಿಕದ ಸಂಯುಕ್ತ ಸಂಸ್ಥಾನಗಳು ತಮ್ಮ ಮಕ್ಕಳ ಅಭಿರುಚಿಗೆ ತಕ್ಕಂತ ಪ್ರತ್ಯೇಕ ಮೌಗ್ಗಿಕತೆಯನ್ನೇ ನಿರ್ಮಿಸಿಕೊಂಡು, ಉಡುಗೆ, ಶಿಕ್ಷಣ, ವಂದನೆ, ಪ್ರತಿಜ್ಞೆ ಪ್ರಗತಿ ವಿಧಾನಗಳನ್ನು ರೂಪಿಸಿಕೊಂಡು ಅದ್ಭುತ ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸಿ ಮುಂದುವರಿಯುತ್ತಿದೆ. ಕೆನಡದ ಮರಿಗಳಿಗೆ ಅತ್ಯಂತ ಶೀತಕಾಲದಲ್ಲಿಯೂ ಆರೋಗ್ಯ, ಆಸಕ್ತಿ, ಚೈತನ್ಯ ಮತ್ತು ಜ್ಞಾನದ ಅಭಿವೃದ್ಧಿಗೆ ಕಾರಣವಾಗುವ ಕಾರ್ಯಕ್ರಮಗಳನ್ನು ರೂಪಿಸಿದ್ದಾರೆ.

ಈ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿದರೆ ಭಾರತದಲ್ಲಿ ಮರಿಗಳ ಶಿಕ್ಷಣ ಮಟ್ಟ ತೀರ ತಗ್ಗಿನದಾಗಿ ತೋರುತ್ತದೆ. ಕರ್ನಾಟಕವು ಭಾರತದ ಅವಿಭಾಜ್ಯ ಅಂಗವಾಗಿರುವ ಕಾರಣ ನಾವು ಪ್ರತ್ಯೇಕ ಏನನ್ನೂ ಮಾಡಲಾಗುವುದಿಲ್ಲ ಎಂಬ ನೆಪಬೇಡ. ನಮ್ಮಲ್ಲಿರುವ ಬುದ್ಧಿಶಕ್ತಿ, ಮನಸ್ಥೈರ್ಯ, ಐಕಮತ್ಯ, ಪ್ರಗತಿ ಭಾವನೆಗಳನ್ನೂ ಬಳಸಿ ನಮ್ಮ ಕನ್ನಡ ಮರಿಗಳು ಹೇಗೆ ಭಾರತ ಕಿಶೋರರಲ್ಲಿ ಅಗ್ರಗಾಮಿಗಳಾಗತಕ್ಕವರು ಎಂಬುದನ್ನು ನಾವು ಸಾಧಿಸಬೇಕಾಗಿದೆ.

ರಾಜ್ಯದ, ರಾಷ್ಟ್ರದ, ವಿಶ್ವದ ಕಲ್ಯಾಣದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರೆಲ್ಲರಿಗೂ ಇದೂ ಒಂದು ಸವಾಲು. ಹಿಂದು - ಇಂದು ಆಯಿತು ಮುಂದೆ?



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Meeting the varied demands of
customers Helping someone
stand on his feet . . . Sending back
someone with a smile on his
face This is our work.
Work which we worship.

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ನಿಮ್ಮ ಹುಡುಗನಿಗೆ ಯಶಸ್ವಿಯಾಗಿ ತರಬೇತಿ ನೀಡಲು ಮೊದಲ ಹೆಜ್ಜೆಯೆಂದರೆ, ಸಾರ್ವತ್ರಿಕವಾಗಿ ಹುಡುಗರ ಸ್ವಭಾವದ ಬಗ್ಗೆ, ಅದರಲ್ಲೂ ಈ ಹುಡುಗನ ಬಗ್ಗೆ ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ ತಿಳಿದುಕೊಳ್ಳುವುದು.

ಲಂಡನ್ನಿನಲ್ಲಿ ಎಥಿಕಲ್ ಸೊಸೈಟಿಯನ್ನು ಉದ್ದೇಶಿಸಿ ಡಾ|| ಸಲೀಬಿ ಅವರು ಮಾತನಾಡುತ್ತಿದ್ದಾಗ, “ಯಶಸ್ವಿ ಉಪಾಧ್ಯಾಯನ ಮೊದಲ ಅಗತ್ಯವೆಂದರೆ ಹುಡುಗನ ಸ್ವಭಾವದ ಬಗ್ಗೆ ತಿಳಿವಳಿಕೆ. ಹುಡುಗ ಅಥವಾ ಹುಡುಗಿ ಎಂದರೆ ಪುರುಷ ಅಥವಾ ಮಹಿಳೆಯ ಸಂಕ್ಷಿಪ್ತ ರೂಪವಲ್ಲ; ಉಪಾಧ್ಯಾಯರು ಬರೆಯುವ ಬರಿಹಾಳೆಯ ಚೂರಲ್ಲ; ಆದರೆ ಪ್ರತಿಯೊಂದು ಮಗುವಿಗೂ ತನ್ನದೆ ಆದ ವಿಚಿತ್ರ ಕುತೂಹಲ, ಅನನುಭವ, ಸಹಜ ಮನಸ್ಸಿನ ಒಂದು ಅವ್ಯಕ್ತ ಭಾವನೆ ಇರುತ್ತವೆ. ಇವಕ್ಕೆ ನಾವು ಜಾಣ್ಮೆಯಿಂದ ನೆರವಾಗಬೇಕಾಗುತ್ತದೆ. ಪ್ರೋತ್ಸಾಹ ನೀಡಬೇಕಾಗುತ್ತದೆ ಮತ್ತು ರೂಪುಕೊಡಬೇಕಾಗುತ್ತದೆ; ಅಗತ್ಯವೆನಿಸಿದಾಗ ಮಾರ್ಪಡಿಸಬೇಕಾಗುತ್ತದೆ ಅಥವಾ ನಿಗ್ರಹಿಸಲೂ ಬೇಕಾಗುತ್ತದೆ” ಎಂದಿದ್ದರು.

ನೀವೆ ಹುಡುಗರಾಗಿದ್ದಾಗ ನಿಮ್ಮ ಭಾವನೆಗಳು ಹೇಗಿದ್ದವು ಎಂಬುದನ್ನು ಸಾಧ್ಯವಾದಷ್ಟು ಮಟ್ಟಿಗೆ ನೆನಪು ಮಾಡಿಕೊಳ್ಳುವುದು ಒಳ್ಳೆಯದು. ಆಗ ಅವನ ಅಂತರಂಗ ಹಾಗೂ ಅಪೇಕ್ಷೆಗಳನ್ನು ನೀವು ಜೆನ್ನಾಗಿ ಅರಿತುಕೊಳ್ಳಬಹುದು.

ಹುಡುಗನ ಕೆಳಗೆ ಕಂಡ ಗುಣಸ್ವಭಾವಗಳನ್ನು ಗಮನದಲ್ಲಿ ಇಟ್ಟು ಕೊಳ್ಳಬೇಕು :

ಹಾಸ್ಯ : ಹುಡುಗರು ಸ್ವಾಭಾವಿಕವಾಗಿ ಹಾಸ್ಯಪ್ರಿಯರೆಂಬುದನ್ನು ನೆನಪಿನಲ್ಲಿಟ್ಟುಕೊಳ್ಳಬೇಕು. ಅವರ ಹಾಸ್ಯಪ್ರಿಯತೆ ಅಷ್ಟು ಗಾಢವಲ್ಲದಿರಬಹುದು, ಆದರೆ ಅವರು ಯಾವಾಗಲೂ ಹಾಸ್ಯ ಪ್ರಸಂಗಗಳನ್ನು ಮೆಚ್ಚಿಕೊಳ್ಳುತ್ತಾರೆ ಮತ್ತು ಯಾವುದೇ ವಿಷಯದಲ್ಲಿ ವಿನೋದದ ಅಂಶವನ್ನು ಕಾಣುತ್ತಾರೆ. ಹುಡುಗನೊಂದಿಗೆ ಕೆಲಸ ಮಾಡುವ ಕಾರ್ಯಕರ್ತನಿಗೆ ಈ ಸ್ವಭಾವವೇ ಸಾಕು. ಅದು ಅವನ ಕೆಲಸಕ್ಕೆ ಹಿತವಾದ ಮತ್ತು ಉಲ್ಲಾಸದ ಒಂದು ವಾತಾವರಣವನ್ನು ಮೂಡಿಸುತ್ತದೆ. ಹುಡುಗನ ವಿನೋದದಲ್ಲಿ ಪಾಲುಗೊಂಡರೆ, ಕಾರ್ಯ

ಕರ್ತನು ದುಡಿಸುವ ವ್ಯಕ್ತಿಯೆನಿಸದೆ, ಗೆಲುವಿನ ನಾಯಕನಾಗಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ.

ಧೈರ್ಯ : ಸಾಧಾರಣವಾದ ಹುಡುಗನೂ ಸಾಮಾನ್ಯವಾಗಿ ಉತ್ಸಾಹ ಮತ್ತು ಸೌಖ್ಯದಿಂದಲೇ ಇರುತ್ತಾನೆ. ಕ್ರಮೇಣ, ಅವನ ಆತ್ಮಗೌರವ ಬತ್ತಿಹೋದಾಗ ಮತ್ತು ಗೊಣಗುವವರ ಗುಂಪಿನಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಇದ್ದಾಗ ಅವನು ಗೊಣಗುವ ವ್ಯಕ್ತಿಯಾಗಬಹುದು. ಆದರೂ ಸ್ವಭಾವತಃ ಅವನು ಅಂತಹ ವ್ಯಕ್ತಿಯಲ್ಲ.

ಆತ್ಮವಿಶ್ವಾಸ : ಸಾಮಾನ್ಯವಾಗಿ ಹುಡುಗನಿಗೆ ತನ್ನ ಸ್ವಂತ ಶಕ್ತಿ-ಸಾಮರ್ಥ್ಯಗಳ ಬಗ್ಗೆ ಅತ್ಯಂತ ವಿಶ್ವಾಸವಿರುತ್ತದೆ. ಆದರಿಂದಾಗಿ, ತನ್ನನ್ನು ಮಗುವಿನಂತೆ ಕಾಣುವುದನ್ನು ಅವನು ಇಷ್ಟಪಡುವುದಿಲ್ಲ ಮತ್ತು ಕೆಲಸಮಾಡುವ ಬಗ್ಗೆ ಅಥವಾ ಹೇಗೆ ಕೆಲಸಮಾಡಬೇಕೆನ್ನುವ ಬಗ್ಗೆ ಹೇಳಿಕೊಳ್ಳಲು ಇಚ್ಛಿಸುವುದಿಲ್ಲ. ಎಡವಿದರೂ ಚಿಂತೆಯಿಲ್ಲ, ಯಾವುದೇ ಕೆಲಸವನ್ನು ತಾನೇ ಸ್ವತಃ ಮಾಡಲು ಪ್ರಯತ್ನಿಸುತ್ತಾನೆ. ಆದರೆ ತಪ್ಪು ಮಾಡುವುದರಿಂದಲೇ ಆತ ಅನುಭವವನ್ನು ಪಡೆಯುತ್ತಾನೆ ಮತ್ತು ತನ್ನ ನಡತೆಯನ್ನು ರೂಪಿಸಿಕೊಳ್ಳುತ್ತಾನೆ.

ತೀಕ್ಷ್ಣತೆ : ಹುಡುಗನೆಂದರೆ ಸಾಮಾನ್ಯವಾಗಿ ಸೂಜಿಯ ಮೊನೆ ಯಷ್ಟು ತೀಕ್ಷ್ಣವಾಗಿರುತ್ತಾನೆ. ಯಾವುದೇ ವಸ್ತುಗಳನ್ನು ಅವಲೋಕಿಸುವಲ್ಲಿ, ಗಮನಿಸುವಲ್ಲಿ ಮತ್ತು ಅವುಗಳ ಅರ್ಥವನ್ನು ಗುರುತಿಸುವಲ್ಲಿ ಅವನನ್ನು ತರಬೇತುಗೊಳಿಸುವುದು ಬಹಳ ಸುಲಭ.

ಸಡಗರ : ರಸ್ತೆಯಲ್ಲಿ ಹಾದು ಹೋಗುವ ಅಗ್ನಿಶಾಮಕ ಯಂತ್ರ ವಿರಲಿ, ತನ್ನ ನೆರೆಯ ಇಬ್ಬರ ಮಧ್ಯೆ ನಡೆಯುವ ಜಗಳವಿರಲಿ, ಆ ಗಡಿಬಿಡಿಗಳಿಂದಾಗಿ ಪಟ್ಟಣದ ಹುಡುಗ ಹಳ್ಳಿಯ ಹುಡುಗನಷ್ಟು ನೆಮ್ಮದಿಯಿಂದ ಇರಲು ಆಗುವುದಿಲ್ಲ. ಅವನು ಯಾವ ಕೆಲಸಕ್ಕೂ ಒಂದೆರಡು ತಿಂಗಳಿಗಿಂತ ಹೆಚ್ಚು ಕಾಲ ಅಂಟಿಕೊಂಡಿರಲಾರ. ಏಕೆಂದರೆ, ಯಾವಾಗಲೂ ಬದಲಾವಣೆಯೇ ಅವನ ಬಯಕೆ.

ಸಂವಾದಿತ್ವ : ಹುಡುಗ, ಯಾರಾದರೂ ತನ್ನ ಬಗ್ಗೆ ಆಸಕ್ತಿ ವಹಿಸುವುದನ್ನು ಕಂಡರೆ ಸಾಕು, ಅವರ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾಗುತ್ತಾನೆ

ಮತ್ತು ಅವರನ್ನು ಅನುಸರಿಸುತ್ತಾನೆ. ಅಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಮೂಡಿಬರುವ ಮುಖಂಡತ್ವದ ಆರಾಧನೆ ಸ್ಕೌಟ್ ಮಾಸ್ಪರನ ನೆರವಿಗೆ ಒಂದು ದೊಡ್ಡ ಶಕ್ತಿಯಾಗುತ್ತದೆ.

ನಿಷ್ಠೆ : ಇದು ಹುಡುಗನ ನಡವಳಿಕೆಯಲ್ಲಿ ಅನಂತ ಭರವಸೆಯನ್ನು ಮೂಡಿಸುವ ಒಂದು ಲಕ್ಷಣ. ಹುಡುಗರು ಸಾಮಾನ್ಯವಾಗಿ ಒಬ್ಬರಿಗೊಬ್ಬರು ನಿಷ್ಠೆಯಿಂದಿರುತ್ತಾರೆ. ಹಾಗಾಗಿ, ಹುಡುಗನಲ್ಲಿ ಸಹಜವಾಗಿಯೇ ಸ್ನೇಹದಗುಣ ಮೈಗೂಡಿಕೊಳ್ಳುತ್ತದೆ. ಅದು ಅವನಿಗೆ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿಯುವ ಒಂದು ಕರ್ತವ್ಯ. ಆತ ಮೇಲ್ನೋಟಕ್ಕೆ ಸ್ವಾರ್ಥಿ ಎಂಬಂತೆ ಕಾಣಬಹುದು, ಆದರೆ ಸಾಮಾನ್ಯವಾಗಿ ಅವನ ಸ್ವಭಾವ ಒಳ್ಳೆಯದಿರುತ್ತದೆ; ಇತರರಿಗೆ ಸಹಾಯ ಮಾಡುವ ಇಚ್ಛೆ ಅವನಲ್ಲಿರುತ್ತದೆ. ವಾಸ್ತವವಾಗಿ ನಮ್ಮ ಸ್ಕೌಟ್ ತರಬೇತಿಯು ಕಾರ್ಯ ನಿರತವಾಗಲು ಹದವಾಗಿರುವ ನೆಲವೆಂದರೆ ಇದೇ.

ಹುಡುಗನಲ್ಲಿರುವ ಈ ವಿವಿಧ ಗುಣಲಕ್ಷಣಗಳನ್ನು ಗಮನಿಸಿ ಅಧ್ಯಯನ ಮಾಡಿದರೆ, ಅಂತಹ ವ್ಯಕ್ತಿ ಆ ಹುಡುಗನ ನಾನಾ ಬಗೆಯ ಒಲವುಗಳಿಗೆ ಅನುಗುಣವಾದ ತರಬೇತಿಯನ್ನು ಕೊಡಲು ಸಮರ್ಥನಾಗುತ್ತಾನೆ. ಒಂದೇ ವಾರದಲ್ಲಿ, ಬೇರೆ ಬೇರೆ ಕೇಂದ್ರಗಳಲ್ಲಿ ಮೂರು ಹುಡುಗರನ್ನು ಗಮನಿಸುವ ಒಂದು ಸದವಕಾಶ ನನಗೊಮ್ಮೆ ಒದಗಿತ್ತು. ಅವರು ಸ್ಕೌಟ್ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾಗುವ ಮುನ್ನ ತಿದ್ದಲಾಗದಂತಹ ಪಟಂಗರೂ, ಪುಂಡರೂ ಆಗಿದ್ದರೆಂದು ನನಗೆ ತಿಳಿಯಿತು. ಈ ಹುಡುಗರಿಗೆ ತರಬೇತಿ ನೀಡಿದ ಉಪಾಧ್ಯಾಯರು ಬುದ್ಧಿವಂತರು. ಪ್ರತಿಯೊಂದು ಹುಡುಗನ ವೈಯಕ್ತಿಕ ಸ್ವಭಾವಗಳನ್ನು ಅವರು ಅತ್ಯಂತ ಸೂಕ್ಷ್ಮವಾಗಿ ಗಮನಿಸಿದರು. ಆ ಹುಡುಗರಲ್ಲಿದ್ದ ಕೆಟ್ಟ ಗುಣಗಳ ಹಿಂದೆ ಕೆಲವು ಒಳ್ಳೆಯ ಗುಣಗಳೂ ಇದ್ದುದು ಅವರಿಗೆ ಕಂಡುಬಂದಿತು. ಸ್ಕೌಟ್ ಮಾಸ್ಪರಗಳು ಜಾಣ್ಮೆಯಿಂದ ಆ ಒಳ್ಳೆಯ ಗುಣಗಳನ್ನೇ ಹಿಡಿದು ಕೊಂಡು ಆ ಹುಡುಗರ ವಿಚಿತ್ರ ಮನೋಧರ್ಮಗಳಿಗೆ ಹೊಂದಿಕೊಳ್ಳುವಂತಹ ಕೆಲಸಗಳಲ್ಲಿ ಅವರನ್ನು ತೊಡಗಿಸಿದರು. ಈಗ ಆ ಮೂರು ಹುಡುಗರನ್ನು ನೋಡಲು ಹರ್ಷವೆನಿಸುತ್ತದೆ. ಅವರಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರೂ, ತಮ್ಮ ಹಳೆಯ ಸ್ವಭಾವಗಳಿಂದ ಹೊರತಾಗಿ, ಪೂರ್ಣ ಮಾರ್ಪಾಡು ಹೊಂದಿ ಅದ್ಭುತ ರೀತಿಯಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಇಂತಹ ಒಂದೊಂದು ಯಶಸ್ಸುಗಳಿಸಿದರೂ, ತಂಡಗಳ ಸಂಘಟನೆಯ ಶ್ರಮ ಸಾರ್ಥಕವಾಗುತ್ತದೆ.

“ಉಪಾಧ್ಯಾಯ ಪ್ರಪಂಚ” (Teachers’ World) ಎಂಬ ಪತ್ರಿಕೆಯಲ್ಲಿ ಹುಡುಗನ ಸಂಕೀರ್ಣ ಸ್ವಭಾವದ ಬಗ್ಗೆ ವಿವರಿಸುತ್ತಾ, ಮಿ|| ಕ್ಯಾಪನ್ ಹೀಗೆ ಬರೆಯುತ್ತಾರೆ :

“ನನ್ನ ಸ್ವಂತ ಅನುಭವದಿಂದಲೇ ಹೇಳುವುದಾದರೆ, ಹುಡುಗರಿಗೆ ತಮ್ಮದೇ ಆದ ಪ್ರಪಂಚವಿದೆ. ಅದು, ಅವರು ತಮಗೆ ತಾವೇ ಸೃಷ್ಟಿಸಿಕೊಳ್ಳುವ ಪ್ರಪಂಚ. ಈ ಪ್ರಪಂಚದಲ್ಲಿ ಉಪಾಧ್ಯಾಯರಿಗಾಗಲೀ, ಪಾಠ ಪ್ರವಚನಗಳಿಗಾಗಲೀ ಪ್ರವೇಶವಿಲ್ಲ! ಬಾಲಕನ

ಲೋಕದಲ್ಲಿ ಅವನದೇ ಆದ ಸಂಗತಿಗಳು, ಆದರ್ಶಗಳು, ನೀತಿ ನಿಯಮಗಳು, ಮಾತುಕತೆಗಳು ಮತ್ತು ಬಹಿರಂಗ ಅಭಿಪ್ರಾಯಗಳು ಇರುತ್ತವೆ.

“ಉಪಾಧ್ಯಾಯರು ಮತ್ತು ಪೋಷಕರು ಯಾರೇ ಇರಲಿ, ಹುಡುಗರು ಮಾತ್ರ ತಮ್ಮ ಪ್ರಪಂಚಕ್ಕೆ ನಿಷ್ಠೆ ತೋರುವವರು. ಶಾಲೆ ಮತ್ತು ಮನೆಗಳಲ್ಲಿ ಹೇಳಿಕೊಡುವ ನೀತಿ ನಿಯಮಗಳಿಗೆ ಭಿನ್ನವಾದ, ತಮ್ಮದೇ ಆದ ಮತ್ತೊಂದು ನೀತಿ ನಿಯಮಕ್ಕೆ ಅವರು ವಿಧೇಯರಾಗಿರುತ್ತಾರೆ. ಅವರನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳದ ವಯಸ್ಕರ ಕೈಗಳಿಂದ ಹಿಂಸೆಯುಂಟಾದರೂ ಸಂತೋಷದಿಂದ ಅನುಭವಿಸಿಯಾರೇ ಹೊರತು, ತಮ್ಮದೇ ಆದ ನೀತಿ ನಿಯಮಗಳಿಗೆ ಅನ್ಯಾಯವೆಸಗಲಾರರು.

“ಉದಾಹರಣೆಗೆ ಹೇಳುವುದಾದರೆ, ಉಪಾಧ್ಯಾಯನ ನೀತಿ, ಶಾಂತಿ, ಸುರಕ್ಷತೆ ಮತ್ತು ಶಿಸ್ತುಗಳ ಪರಿಪಾಲನೆಯ ಪರ; ಆದರೆ ಹುಡುಗನ ನೀತಿ ಇದಕ್ಕೆ ತದ್ವಿರುದ್ಧ; ಅದು ಸದ್ದು, ಸಾಹಸ ಮತ್ತು ಸಂಭ್ರಮಗಳ ಪರ.

“ವಿನೋದ, ವಿವಾದ ಮತ್ತು ವಿಹಾರ!-ಇವು ಬಾಲ ಪ್ರಪಂಚದ ಮೂರು ಅನಿವಾರ್ಯ ಮೂಲಭೂತ ಅಂಶಗಳು. ಹುಡುಗರಿಗೆ ಇವುಗಳಲ್ಲೇ ಆಸಕ್ತಿ ಹೆಚ್ಚು. ಉಪಾಧ್ಯಾಯರಿಗಾಗಲೀ, ಶಾಲಾ ಪುಸ್ತಕಗಳಿಗಾಗಲೀ ಇವುಗಳ ಸಂಬಂಧವಿಲ್ಲ.

“ಬಾಲ್ಯದ ಬಗೆಗಿರುವ ಸಾರ್ವಜನಿಕ ಅಭಿಪ್ರಾಯದ ಪ್ರಕಾರ, ಶಾಲೆಯ ಒಳಗೆ ದಿನಕ್ಕೆ ನಾಲ್ಕು ಘಂಟೆಕಾಲ ಮೇಜಿನ ಬಳಿ ಕುಳಿತು ಕೊಳ್ಳುವುದು ವೃಥಾ ಕಾಲಹರಣ ಮತ್ತು ಹಗಲು ಬೆಳಕಿನ ವ್ಯರ್ಥ ವ್ಯಯ. ಯಾರಾದರೂ ಒಬ್ಬ ಹುಡುಗ - ಸಾಮಾನ್ಯವಾಗಿ ಆರೋಗ್ಯವಾಗಿರುವ ಹುಡುಗ - ತನಗಾಗಿ ಓದಿ ಬರೆದುಕೊಳ್ಳಲು ಒಂದು ಇಳಿ ಮೇಜು ಬೇಕು ಎಂದು ತನ್ನ ತಂದೆಯನ್ನು ಕೇಳಿದ್ದು ಯಾರಿಗಾದರೂ ಗೊತ್ತೇ? ಅಥವಾ, ಮನೆಯಿಂದ ಹೊರಗೆ ಆಡ್ಡಾಡುವ ಯಾವನಾದರೂ ಒಬ್ಬ ಹುಡುಗ ತನ್ನ ತಾಯಿಯ ಬಳಿ ಹೋಗಿ ಒಳಕೋಣೆಯಲ್ಲಿ ಕುಳಿತುಕೊಳ್ಳಲು ಅನುಮತಿ ಬೇಡಿದ್ದು ಯಾರಿಗಾದರೂ ಗೊತ್ತಿದೆಯೇ?

“ಖಂಡಿತವಾಗಿಯೂ ಇಲ್ಲ. ಹುಡುಗ ಇಳಿಮೇಜಿನ ಹುಳುವಲ್ಲ; ಅವನು ಕುಳಿತು ಕಾಲ ಹಾಕುವ ಪ್ರಾಣಿಯೂ ಅಲ್ಲ; ಅವನು ಶಾಂತ ಸ್ವಭಾವದವನಲ್ಲ; ‘ಮೊದಲು ಸುರಕ್ಷಣೆ’ ಸಿದ್ಧಾಂತದಲ್ಲಿ ನಂಬಿಕೆಯುಳ್ಳವನೂ ಅಲ್ಲ; ಪುಸ್ತಕದ ಕ್ರಿಮಿಯೂ ಅಲ್ಲ; ತತ್ತ್ವ ಸಿದ್ಧಾಂತಿಯೂ ಅಲ್ಲ.

“ದೇವರ ಕರುಣೆಯಿಂದ ಈತ ವಿನೋದ, ವಿವಾದ, ಹಸಿವು, ಚೇಷ್ಟೆ, ಗದ್ದಲ, ಗಮನ ಮತ್ತು ಸಂಭ್ರಮಗಳಿಂದ ತುಂಬಿ ತುಳುಕುತ್ತಾನೆ. ಇವೆಲ್ಲ ಇಲ್ಲದಿದ್ದರೆ ಅವನು ಅಸ್ವಾಭಾವಿಕ ವ್ಯಕ್ತಿ ಎನ್ನಬೇಕಾಗುತ್ತದೆ.

“ಉಪಾಧ್ಯಾಯರ ನೀತಿ ಮತ್ತು ಹುಡುಗರ ನೀತಿ—ಇವುಗಳ ಹೋರಾಟ ನಡೆಯುತ್ತಿರಲಿ. ಅದರಲ್ಲಿ ಹಿಂದೆ ಗೆದ್ದಂತೆ, ಮುಂದೆಯೂ ಹುಡುಗರೇ ಗೆಲ್ಲುತ್ತಾರೆ. ಕೆಲವರು ಮಾತ್ರ ಶರಣಾಗತರಾಗಿ ಶಿಷ್ಯವೇತನಗಳನ್ನುಗಳಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಆದರೆ ಬಹುಸಂಖ್ಯಾತ ಹುಡುಗರು ಕ್ರಾಂತಿಕಾರರಾಗಿ ಉಳಿಯುತ್ತಾರೆ ಮತ್ತು ರಾಷ್ಟ್ರದಲ್ಲಿ ಅತ್ಯಂತ ಸಮರ್ಥ ಹಾಗೂ ಶ್ರೇಷ್ಠ ವ್ಯಕ್ತಿಗಳಾಗಿ ಬೆಳೆಯುತ್ತಾರೆ.

“ಚರಿತ್ರೆಯಲ್ಲೇ ನೋಡುವುದಾದರೆ, ಯಂತ್ರ ವಿಜ್ಞಾನದಲ್ಲಿ ಸಾವಿರ ವಿಧಾನಗಳನ್ನು ಕಂಡುಹಿಡಿದ ಎಡಿಸನ್ ಹುಡುಗನಾಗಿದ್ದಾಗ ಅವನ ಶಾಲಾ ಉಪಾಧ್ಯಾಯ “ನೀನು ಕಲಿಸಲಾಗದಂತಹ ಮೂರ್ಖ” ಎಂದು ಬಯ್ಯುತ್ತಿದ್ದ ಅವನನ್ನು ಮನೆಗೆ ಕಳುಹಿಸಿದ್ದು ಸುಳ್ಳು?

“ವೈಜ್ಞಾನಿಕಾ ಪದ್ಧತಿಯನ್ನು ಕಂಡುಹಿಡಿದ ನ್ಯೂಟನ್ ಮತ್ತು ಡಾರ್ವಿನ್ ಅವರುಗಳನ್ನು ಅವರ ಶಾಲಾ ಅಧ್ಯಾಪಕರು ‘ದಡ್ಡ ತಲೆಗಳು’ ಎಂದು ಪರಿಗಣಿಸಿದ್ದು ನಿಜವಲ್ಲವೇ?

“ಶರಗತಿಯಲ್ಲಿ ದಡ್ಡರೆನಿಸಿಕೊಂಡು ನಂತರದ ಜೀವನದಲ್ಲಿ ಉಪಯುಕ್ತರಾಗಿ ಪ್ರಸಿದ್ಧರಾದವರ ನೂರಾರು ಉದಾಹರಣೆಗಳಿಲ್ಲವೇ? ಹುಡುಗರ ಸಾಮರ್ಥ್ಯವನ್ನು ವಿಕಾಸಗೊಳಿಸುವಲ್ಲಿ ನಾವು ಅನುಸರಿಸುತ್ತಿರುವ ಈಗಿನ ವಿಧಾನಗಳು ವಿಫಲಗೊಳ್ಳುತ್ತವೆಂಬುದನ್ನು ಇದು ತೋರಿಸುವುದಿಲ್ಲವೇ?

“ಹುಡುಗರನ್ನು ಹುಡುಗರಂತೆಯೇ ನೋಡಿಕೊಳ್ಳಲು ಸಾಧ್ಯ ಎಲ್ಲವೇ? ವ್ಯಾಕರಣ, ಚರಿತ್ರೆ, ಭೂಗೋಳ ಮತ್ತು ಗಣಿತ ಪಾಠಗಳನ್ನು ನಾವು ಬಾಲ ಜಗತ್ತಿನ ಅಗತ್ಯಕ್ಕೆ ಹೊಂದಿಸಿಕೊಳ್ಳಲು ಆಗುವುದಿಲ್ಲವೇ? ನಮ್ಮ ವಯಸ್ಕ ತಿಳಿವಳಿಕೆಯನ್ನು ಬಾಲ ಭಾಷೆಯಲ್ಲಿ ಹೇಳಲಾಗುವುದಿಲ್ಲವೇ?

“ತನ್ನದೇ ಆದ ನ್ಯಾಯದ ನೀತಿಯನ್ನು ನಿರ್ವಹಿಸಿಕೊಂಡು ಅದರ ಸಾಧನೆ ಮತ್ತು ಸಾಹಸಗಳಲ್ಲಿ ತೊಡಗಿರುವ ಹುಡುಗನ ಕ್ರಮ ಸರಿಯಲ್ಲವೇ?

“ಕಲಿಯುವುದಕ್ಕೆ ಮುನ್ನವೇ ಅವನು ಕೆಲಸದಲ್ಲಿ ತೊಡಗಿದರೆ ತಪ್ಪೇನು? ಅವನು ಮಾಡಬೇಕಾದುದೂ ಅದೇ ಅಲ್ಲವೇ? ಸಮರ್ಥ ನಾಯಕತ್ವದ ಕೊರತೆಯಿಂದಾಗಿ, ಅವನು ವಾಸ್ತವವಾಗಿಯೂ ತಾನೇ ಕೆಲಸ ಮಾಡುವ ಓರ್ವ ವಿಸ್ಮಯಕಾರಿ ಪುಟ್ಟ ಕಾರ್ಯಕರ್ತನಲ್ಲವೇ?

“ಉಪಾಧ್ಯಾಯರೂ ಸ್ವಲ್ಪ ಕಾಲ ವಿದ್ಯಾರ್ಥಿಗಳಾಗಿ, ಈಗ ನಿರರ್ಥಕವಾಗಿ ಹತ್ತಿಕ್ಕಲೆತ್ತಿಸುತ್ತಿರುವ ಅದ್ಭುತವಾದ ಬಾಲ್ಯ ಜೀವನವನ್ನು, ಅಧ್ಯಯನ ಮಾಡುವುದು ಅತ್ಯಂತ ಸೂಕ್ತವಲ್ಲವೇ?

“ಹಳ್ಳ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನು ಸರಿಯಾದ ದಿಕ್ಕಿನಲ್ಲಿ ಹರಿಯುತ್ತಿರುವಾಗ, ಅದನ್ನು ವಿರುದ್ಧ ತಳ್ಳುವುದಾದರೂ ಏಕೆ?

“ನಮ್ಮ ಪ್ರಸ್ತುತ ವಿಧಾನಗಳನ್ನು ಪರಿಸ್ಥಿತಿಗೆ ಹೊಂದಿಕೊಳ್ಳುವಂತೆ ಮಾಡಲು ಇದು ಸಕಾಲವಲ್ಲವೇ? ಬಾಲ್ಯ ಜೀವನದ ಅದ್ಭುತ ಸಾಮರ್ಥ್ಯ, ಕೆಚ್ಚು, ಮತ್ತು ಉಪಕ್ರಮಗಳನ್ನು ಮೆಚ್ಚಿಕೊಳ್ಳುವ ಬದಲು ‘ಎಂದಿದ್ದರೂ ಹುಡುಗರು ಹುಡುಗರೇ’ ಎಂದು ನಾವೇಕೆ ಡೋಲು ಬಾರಿಸುತ್ತಲೇ ಇರುವುದು? ನಿಜವಾದ ಉಪಾಧ್ಯಾಯ ನೆನ್ನುವನಿಗೆ, ಹುಡುಗನಲ್ಲಿರುವ ಸ್ವಾಭಾವಿಕವಾದ ಗೊತ್ತುಗುರಿಯಿಲ್ಲದ ಶಕ್ತಿಗಳು ಸಾಮಾಜಿಕ ಸೇವೆಯ ಹಾದಿಯತ್ತ ತಿರುಗುವಂತೆ ಮಾಡುವುದಕ್ಕಿಂತ ಶ್ರೇಷ್ಠವಾದ ಮತ್ತು ಹೆಚ್ಚು ಹಿತಕರವಾದ ಕಾರ್ಯ ಮಾಡುವುದಿದ್ದೀತು?

ಪರಿಸರ ಮತ್ತು ಪ್ರಚೋದನೆಗಳು

ನಾನು ಹೇಳಿದಂತೆ ಯಶಸ್ಸಿನ ಮೊದಲ ಹೆಜ್ಜೆಯೆಂದರೆ ನಿಮ್ಮ ಹುಡುಗನನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವುದು. ಆದರೆ ಎರಡನೆಯ ಹೆಜ್ಜೆ ಅವನ ಮನೆಯ ಬಗ್ಗೆ ತಿಳಿದುಕೊಳ್ಳುವುದು. ಸ್ಕಾಟ್ ಸಮೂಹದಿಂದ ದೂರವಿದ್ದಾಗ ಅವನ ಪರಿಸರ ಎಂತಹದು ಎಂದು ನೀವು ತಿಳಿದಾಗ ಮಾತ್ರ ಅವನನ್ನು ಸುಧಾರಿಸಲು ಎಂತಹ ಪ್ರಭಾವದ ಅಗತ್ಯವಿದೆ ಎಂಬುದನ್ನು ನೀವು ಹೇಳಲು ಸಾಧ್ಯ. ಹುಡುಗನ ತಂದೆತಾಯಿಗಳ ಸಹಾನುಭೂತಿ ಮತ್ತು ಉತ್ತೇಜನಗಳ ಭರವಸೆ ಇರುವಲ್ಲಿ ಮತ್ತು ಸ್ಕಾಟ್ ತಂಡದ ಕಾರ್ಯ ಹಾಗೂ ಈ ಚಳುವಳಿಯ ಉದ್ದೇಶದಲ್ಲಿ ಪೂರ್ಣಾಸಕ್ತಿಯಿಂದ ಪಾಲುಗೊಳ್ಳಲು ತಂದೆ ತಾಯಿಗಳನ್ನು ಪರಸ್ಪರ ಸಹಭಾಗಿತ್ವಕ್ಕೆ ಒಳಪಡಿಸಿರುವಲ್ಲಿ ಸ್ಕಾಟ್ ಮಾಸ್ಪರನ ಕೆಲಸ ಅಷ್ಟೇ ಹಗುರವಾಗುತ್ತದೆ.

ಮನೆಯಲ್ಲಿ ಹುಡುಗನ ಮೇಲೆ ಕೆಟ್ಟ ಪ್ರಭಾವವನ್ನು ಬೀರುವ ದುಷ್ಟಶಕ್ತಿಗಳಿರಬಹುದು. ಅವನ್ನು ದಾಟಬೇಕಾಗುತ್ತದೆ. ಜೊತೆಗೆ ಹುಡುಗನಿಗೆ ಇನ್ನೂ ಕೆಲವು ಚಪಲಗಳಿರುತ್ತವೆ. ಅವನ್ನು ಶಿಕ್ಷಕನಾದ ವನು ತೃಪ್ತಿಪಡಿಸಲು ಸಿದ್ಧನಿರಬೇಕಾಗುತ್ತದೆ. ಆದರೆ, ಮುನ್ನೂಚನೆ ಇದ್ದರೆ ಅಂತಹ ಪ್ರಚೋದನೆಗಳು ಹುಡುಗನ ಮೇಲೆ ದುಷ್ಟಪ್ರಭಾವ ಬೀರದಂತೆ ನೋಡಿಕೊಳ್ಳಲು ಮೊದಲೇ ಸೂಕ್ತ ಮಾರ್ಗಗಳನ್ನು ಕಂಡುಕೊಳ್ಳಬಹುದು. ಹೀಗೆ ಅವರ ನೀತಿ ನಡವಳಿಕೆಗಳು ಅತ್ಯುತ್ತಮ ರೀತಿಯಲ್ಲಿ ವಿಕಾಸಗೊಳ್ಳುತ್ತವೆ.

ಅತ್ಯಂತ ಪ್ರಭಾವಯುತ ಪ್ರಚೋದನೆಗಳಲ್ಲಿ ಒಂದೆಂದರೆ ಚಲನ ಚಿತ್ರ. ಮಕ್ಕಳಿಗೆ ಚಲನ ಚಿತ್ರವೆಂದರೆ ಅತ್ಯಂತ ಆಕರ್ಷಣೆ ಎನ್ನುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ. ಕೆಲವು ಜನ ಅದನ್ನು ತಡೆಗಟ್ಟುವುದು ಹೇಗೇ ಎಂದು ಒಂದೇ ಸಮನೆ ತಮ್ಮ ತಲೆ ಕೆಡಿಸಿಕೊಳ್ಳುತ್ತಿರುತ್ತಾರೆ. ಹುಡುಗರಲ್ಲಿ ಆ ಚಟವನ್ನು ತಪ್ಪಿಸುವುದು ಒಟ್ಟಾರೆ ಅಪೇಕ್ಷಣೀಯವಾದರೂ, ಅದು ಬಹುಕಷ್ಟದ ಕೆಲಸ. ಅದಕ್ಕಿಂತ ಮೊದಲಾಗಿ ನಾವು ಗಮನಿಸಬೇಕಾದ ಅಂಶವೆಂದರೆ, ಈ ಚಲನ ಚಿತ್ರಗಳನ್ನು ಎಷ್ಟರ ಮಟ್ಟಿಗೆ ನಮ್ಮ ಉದ್ದೇಶಗಳಿಗೆ

ಪ್ರಯೋಜನಕಾರಿಯಾಗುವಂತೆ ಬಳಸಿಕೊಳ್ಳಬಹುದು ಎನ್ನುವುದು. ಚಲನಚಿತ್ರವನ್ನು ಬೆಂಬಲಿಸುವುದು ಮತ್ತು ಒಬ್ಬರ ವ್ಯಯಕ್ತಿಕ ದೃಷ್ಟಿಗೆ ಅನುಗುಣವಾಗಿ ಅವನ್ನು ತಳ್ಳುವುದು ಕಷ್ಟವಾಗಬಹುದು. ಆದ್ದರಿಂದ, ಚಲನಚಿತ್ರಗಳಲ್ಲಿ ಏನು ಮೌಲ್ಯವಿದೆ ಎಂಬುದನ್ನು ನೋಡಲು ನಾವು ಪ್ರಯತ್ನಿಸಬೇಕು ಮತ್ತು ಅನಂತರ ಹುಡುಗನನ್ನು ತರಬೇತಿಗೊಳಿಸುವ ಉದ್ದೇಶಕ್ಕೆ ಅವನ್ನು ಬಳಸಿಕೊಳ್ಳಬೇಕು. ಯೋಗ್ಯರೀತಿಯ ಮೇಲ್ವಿಚಾರಣೆ ಇಲ್ಲದಿದ್ದರೆ ಅದು ಅನಿಷ್ಟಕ್ಕೆ ಪ್ರಬಲವಾದ ಸಾಧನೆಯಾಗುವುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲವೇನೋ ನಿಜ. ಆದರೆ ಈ ಉದ್ದೇಶದಿಂದಲೇ ಚಲನ ಚಿತ್ರಗಳನ್ನು ಯೋಗ್ಯರೀತಿಯಲ್ಲಿ ಸೆನ್ಸಾರ್ ಮಾಡಲು ಕ್ರಮಕೈಗೊಳ್ಳಲಾಗಿದೆ. ಮತ್ತು ಈ ಕ್ರಮ ಮುಂದೆಯೂ ಮುಂದುವರಿಯಲಿದೆ. ಆದರೆ ಚಲನ ಚಿತ್ರವು ಕೆಡುಕಿಗೆ ಒಂದು ಶಕ್ತಿಯಾಗಬಲ್ಲುದಾದರೆ, ಅದನ್ನು ಒಳ್ಳೆಯದಕ್ಕೆ ಶಕ್ತಿಯಾಗುವಂತೆಯೂ ಮಾಡಿಕೊಳ್ಳಬಹುದು. ಈಗ ಪ್ರಕೃತಿ ಚರಿತ್ರೆ ಮತ್ತು ಪ್ರಕೃತಿ ಅಧ್ಯಯನ ಕುರಿತ ಅತ್ಯುತ್ತಮ ಚಲನ ಚಿತ್ರಗಳಿವೆ. ಪ್ರಕೃತಿಯ ಕಾರ್ಯವಿಧಾನದ ಬಗ್ಗೆ ಸ್ವತಃ ಗಮನಿಸುವುದಕ್ಕಿಂತ ಎಷ್ಟೋ ಉತ್ತಮ ಕಲ್ಪನೆಯನ್ನು ಇವು ಮಗುವಿಗೆ ನೀಡುತ್ತವೆ. ಅಷ್ಟೇ ಅಲ್ಲ; ಆ ವಿಷಯದ ಮೇಲೆ ಉಪಾಧ್ಯಾಯ ಮಾಡುವ ಎಷ್ಟೋ ಪಾಠಗಳಿಗಿಂತ ಮಿಗಿಲಾಗಿ ಅವು ತಿಳಿಸುತ್ತವೆ. ಚರಿತ್ರೆಯನ್ನು ಕಣ್ಣಿನ ಮೂಲಕ ಬೋಧಿಸಬಹುದು, ಕರುಣ ಅಥವಾ ವೀರರಸದ ನಾಟಕಗಳಿವೆ. ಇನ್ನೂ ಕೆಲವು ನಿಜವಾದ ವಿನೋದ, ಹಾಸ್ಯ ಮತ್ತು ನಗೆನಾಟಕಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ ಅನೇಕ ನಾಟಕಗಳು ಕೆಟ್ಟದ್ದನ್ನು ಟೀಕಿಸಿ ಗೇಲಿ ಮಾಡುತ್ತವೆ. ಕಣ್ಣಿನ ಮೂಲಕ ಕಲಿಸುವ ಈ ವಿಧಾನವನ್ನು ನಾವು ಅನುಸರಿಸಬಹುದು. ಇದರಿಂದ ಸಿನಿಮಾ ಮಂದಿರದಲ್ಲಿ ಮಕ್ಕಳಿಗಿರುವ ಆಸಕ್ತಿ ಮತ್ತು ಸ್ವಂತ ಒಲವುಗಳನ್ನು ಅಂತಹ ಪ್ರಭಾವಪೂರ್ಣ ನಾಟಕಗಳ ಕಡೆ ತಿರುಗಿಸಿದರೆ ಆಶ್ಚರ್ಯಕರ ಪರಿಣಾಮವಾಗುತ್ತದೆ. ಚಲನಚಿತ್ರಗಳು ಶಾಲೆಗಳ ಮೇಲೂ ಅದೇ ಪ್ರಭಾವವನ್ನು ಹೊಂದಿ ಅವನ್ನು ಒಳ್ಳೆಯ ಮಾರ್ಗದತ್ತ ಪರಿವರ್ತನೆ ಮಾಡುತ್ತವೆಂಬುದನ್ನು ನಾವು ನೆನಪಿನಲ್ಲಿಟ್ಟುಕೊಳ್ಳಬೇಕು. ಸ್ಕಾಟಿಂಗ್‌ನಲ್ಲಿ ನಾವು ಇದನ್ನು ಅಷ್ಟು ಪ್ರಮಾಣದಲ್ಲಿ ಬಳಸಿಕೊಳ್ಳದಿದ್ದರೂ ನಮ್ಮದೇ ಆದ ಪ್ರಯತ್ನಗಳಿಗೆ ಒಂದು ಪ್ರಚೋದನೆಯಾಗಿ ಅದನ್ನು ಬಳಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಿದೆ. ಇದರ ಪ್ರತಿ ಆಕರ್ಷಣೆಗಳು ಏನೇ ಇರಬಹುದಾದರೂ, ಹುಡುಗನನ್ನು ಆಕರ್ಷಿಸಲು ನಾವು ನಮ್ಮ ಸ್ಕಾಟಿಂಗನ್ನು ಸಾಕಷ್ಟು ಆಕರ್ಷಣೀಯವಾಗಿ ಮಾಡಬೇಕು.

ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲಿ ಧೂಮಪಾನ ಹಾಗೂ ಅದರಿಂದ ಆರೋಗ್ಯಕ್ಕೆ ಆಗುವ ಹಾನಿ, ಜೂಜು ಮತ್ತು ಅದರ ಪರಿಣಾಮವಾಗಿ ಉಂಟಾಗುವ ಅಪ್ರಮಾಣಿಕತೆ, ಮದ್ಯಪಾನ, ಹುಡುಗಿಯರೊಡನೆ ಅಲೆದಾಟ ಇವುಗಳಿಂದಾಗುವ ಅನಿಷ್ಟಗಳು, ಅಶುಭ್ರತೆ—ಇತ್ಯಾದಿಗಳನ್ನು ತಮ್ಮ ಹುಡುಗರ ಸ್ವಾಭಾವಿಕ ಪರಿಸರವನ್ನು ಬಲ್ಲ ಸ್ಕಾಟ್ ಮಾಸ್ತರನಿಂದ ತಿದ್ದಲು ಸಾಧ್ಯ.

ಅಂತಹ ಅವಕಾಶಗಳನ್ನು ನಿಷೇಧಿಸಿಯೋ ಅಥವಾ ಹುಡುಗನನ್ನು ಶಿಕ್ಷಿಸುವ ಮೂಲಕವೋ ಇದನ್ನು ಸಾಧಿಸಬಹುದು. ಆದರೆ ಅವು

ಗಳಷ್ಟೇ ಆಕರ್ಷಣೀಯವಾದ, ಆದರೆ ಪರಿಣಾಮದಲ್ಲಿ ಒಳ್ಳೆಯದಾಗಿರುವಂತಹ ಬೇರೇನನ್ನಾದರೂ ನಾವು ಆ ಸ್ಥಳದಲ್ಲಿ ಒದಗಿಸಬೇಕಾಗುತ್ತದೆ.

ಬಾಲಾಪರಾಧವು ಹುಡುಗನಲ್ಲಿ ಸ್ವಾಭಾವಿಕವಾಗಿ ಹುಟ್ಟಿಕೊಂಡದ್ದಲ್ಲ. ಆದರೆ, ವ್ಯಕ್ತಿಗತ ಸ್ವಭಾವಕ್ಕೆ ಅನುಗುಣವಾಗಿ ಅವನಲ್ಲಿರುವ ಸಾಹಸದ ಸ್ಫೂರ್ತಿಯಿಂದಲೋ, ತಾನೇ ಮಾಡಿಕೊಂಡ ಮೂರ್ಖತನದಿಂದಲೋ, ಅಥವಾ ಶಿಸ್ತಿನ ಕೊರತೆಯಿಂದಲೋ ಅದು ಉಂಟಾಗಬಹುದು.

ಹುಡುಗರಲ್ಲಿ ಬಹಳ ಮಟ್ಟಿಗೆ ಇರುವ ಇನ್ನೊಂದು ದೋಷವೆಂದರೆ ಸ್ವಾಭಾವಿಕವಾಗಿ ಸುಳ್ಳು ಹೇಳುವುದು. ದುರದೃಷ್ಟವಶಾತ್ ಇದು ವಿಶ್ವದಾದ್ಯಂತ ಇರುವ ಒಂದು ರೋಗ. ಅದರಲ್ಲೂ ಅನಾಗರಿಕ ಗುಡ್ಡಗಾಡು ಜನರಲ್ಲಿ ಇದನ್ನು ಕಾಣಬಹುದು; ಅಂದರೆ ನಾಗರಿಕ ದೇಶಗಳೇನೂ ಇದರಿಂದ ಹೊರತಾಗಿಲ್ಲ. ಸತ್ಯವನ್ನು ಹೇಳುವುದು ಮತ್ತು ಅದರಿಂದ ಮನುಷ್ಯನು ವಿಶ್ವಾಸಾರ್ಹ ವ್ಯಕ್ತಿಯಾಗುವುದು ಆತನ ಮತ್ತು ದೇಶದ ಶೀಲ ಸ್ವಭಾವಗಳಲ್ಲಿ ಎಷ್ಟೋ ಬದಲಾವಣೆಯುಂಟು ಮಾಡುತ್ತದೆ. ಆದ್ದರಿಂದ ಹುಡುಗರು ನಿಜ ಹೇಳುವಂತೆ ಮಾಡಲು ಮತ್ತು ಅವರಲ್ಲಿ ಘನತೆ ಗೌರವಗಳ ಅಂತಸ್ತನ್ನು ಹೆಚ್ಚಿಸಲು ಎಲ್ಲ ಪ್ರಯತ್ನಗಳನ್ನು ಮಾಡಬೇಕಾದುದು ನಮ್ಮ ಕರ್ತವ್ಯವಾಗಿದೆ.

ತಂಡಕೇಂದ್ರ ಮತ್ತು ಶಿಬಿರ :

ಕೆಟ್ಟ ಪರಿಸರಕ್ಕೆ ಮುಖ್ಯವಾದ ಪರಿಹಾರವೆಂದರೆ ಒಳ್ಳೆಯದನ್ನು ಆ ಸ್ಥಳಕ್ಕೆ ಒದಗಿಸುವುದು. ಈ ಕೆಲಸವು ತಂಡಕೇಂದ್ರ ಮತ್ತು ಸ್ಕಾಟ್ ಶಿಬಿರಗಳ ಮೂಲಕ ಅತ್ಯುತ್ತಮವಾಗಿ ನಡೆಯುತ್ತದೆ. ತಂಡದ ಕೇಂದ್ರವೆಂದರೆ ಸಂದರ್ಭಕ್ಕಾಗಿ ತೆಗೆದುಕೊಂಡ ಒಂದು ದೊಡ್ಡ ಶಾಲಾ ಕೊಠಡಿಯಲ್ಲಿ ಅಥವಾ ವಾರಕ್ಕೊಮ್ಮೆ ಅರ್ಧ ಘಂಟೆ ಮಾಡುವ ಕವಾಯತು ಎಂದೂ ನನ್ನ ಅರ್ಥವಲ್ಲ. ಬಹುತೇಕ ಸಂದರ್ಭಗಳಲ್ಲಿ ಮಕ್ಕಳೊಡನೆ ವ್ಯವಹರಿಸುವವರ ಗುರಿಯೇ ಇದೆಂಬಂತೆ ಕಾಣುತ್ತದೆ. ಆದರೆ, ಹುಡುಗರು ತಮ್ಮ ಸ್ವಂತದ್ದೆಂದು ಭಾವಿಸುವ ನಿಜವಾದ ಸ್ಥಳವೆಂದರೆ, ಅದು ನೆಲಮಾಳಿಗೆಯಿರಬಹುದು, ಅಥವಾ ಒಂದು ಮೇಲಟ್ಟವಿರಬಹುದು, ಆಗತ್ಯವೆನಿಸಿದರೆ ಪ್ರತಿ ದಿನ ಸಂಜೆ ಅವರೆಲ್ಲ ಹೋಗಿ ಬರುವಂತಹ ಮತ್ತು ಮನಸ್ಸಿಗೆ ಒಗ್ಗುವ ಕೆಲಸ ಹಾಗೂ ವಿನೋದ ದೊರಕುವಂತಹ ಧಾರಾಳವಾದ ವೈವಿಧ್ಯಪೂರ್ಣ ಚಟುವಟಿಕೆಗಳಿರುವ ಪ್ರಕಾಶಮಾನ ಹಾಗೂ ಹರ್ಷದಾಯಕ ವಾತಾವರಣವಿರುವಂತಹ ಒಂದು ಸ್ಥಳ. ಸ್ಕಾಟ್ ಮಾಸ್ತರನು ಇಷ್ಟಕ್ಕೆ ವ್ಯವಸ್ಥೆ ಮಾಡಬಲ್ಲನಾದರೆ, ತನ್ನ ಕೆಲವು ಹುಡುಗರಿಗೆ ಯೋಗ್ಯ ಪರಿಸರ ಒದಗಿಸುವಲ್ಲಿ ಒಳ್ಳೆಯ ಕೆಲಸ ಮಾಡಿದಂತಾಗುತ್ತದೆ. ಇಂತಹ ಪರಿಸರ ಕಲ್ಪನೆ, ಮಕ್ಕಳ ಮನಸ್ಸು, ನೀತಿ-ನಡವಳಿಕೆಗಳ ಮೇಲೆ ದುಷ್ಟ ಪರಿಣಾಮವುಂಟುಮಾಡಬಹುದಾದಂತಹ ವಿಷ ವಾತಾವರಣಕ್ಕೆ ಅತ್ಯುತ್ತಮ ಪರಿಹಾರವಾಗುತ್ತದೆ.

ಇನ್ನು ಶಿಬಿರವು (ಇದನ್ನು ಸಾಧ್ಯವಾದಷ್ಟು ಮಟ್ಟಿಗೆ ಆಗಿಂದಾಗ್ಗೆ ಏರ್ಪಡಿಸುತ್ತಿರಬೇಕು) ತಂಡದ ಕೇಂದ್ರಕ್ಕಿಂತ ಇನ್ನೂ ಹೆಚ್ಚು ಸಮರ್ಥ ಪರಿಹಾರವಾಗುತ್ತದೆ. ಶಿಬಿರಗಳಲ್ಲಿನ ಒಯಲು ಮತ್ತು ಉಲ್ಲಾಸದ ವಾತಾವರಣ, ಮೈದಾನದ ಗುಡಾರಗಳ ಆಶ್ರಯದಲ್ಲಿ ಮತ್ತು ಶಿಬಿರಾಗ್ನಿಯ ಸುತ್ತಣ ಸಹಜೀವನ—ಇವು ಹುಡುಗರಲ್ಲಿ ಮೇಲ್ಮಟ್ಟದ ಉತ್ಸಾಹವನ್ನು ತಂದುಕೊಡುತ್ತವೆ ಮತ್ತು ಹುಡುಗರನ್ನೂ ಆಕರ್ಷಿಸಲು ಹಾಗೂ ಅವರ ಮೇಲೆ ತನ್ನ ವ್ಯಕ್ತಿತ್ವದ ಪ್ರಭಾವ ಮೂಡಿಸಲು ಇವು ಉಳಿದೆಲ್ಲಕ್ಕಿಂತ ಉತ್ತಮವಾದ ಅವಕಾಶವನ್ನು ಒದಗಿಸುತ್ತವೆ.

ನಮ್ಮ ಹುಡುಗರನ್ನು ಆಕರ್ಷಿಸುವುದು ಹೇಗೆ ?

ಹುಡುಗರು ಒಳ್ಳೆಯ ಪ್ರಭಾವಕ್ಕೆ ಬರುವಂತೆ ಪ್ರಯತ್ನಿಸುವ ವ್ಯಕ್ತಿಯನ್ನು ಮೀನು ಹಿಡಿಯುವ ಆಸೆಯುಳ್ಳ ಮೀನುಗಾರನಂತೆ ನಾನು ಭಾವಿಸುತ್ತೇನೆ.

ಮೀನುಗಾರ ತನ್ನ ಗಾಳದ ಕೊಂಡಿಗೆ ತನಗೆ ಇಷ್ಟವಾದ ತಿಂಡಿ ಅಥವಾ ಆಹಾರವನ್ನು ಎರೆಯಾಗಿ ಸಿಕ್ಕಿಸಿದರೆ ಅವನಿಗೆ ಹೆಚ್ಚು ಮೀನು ದಕ್ಕಲಾರವು. ಅದರಲ್ಲೂ ನಾಚಿಕೆಯ ಸ್ವಭಾವದ ಮತ್ತು ಚೂಟಿ ಯಾದ ಮೀನುಗಳೂ ಸಿಕ್ಕಲಾರವು, ಆದ್ದರಿಂದಲೇ ಅವನು ಮೀನಿಗೆ ಇಷ್ಟವಾದ ತಿಂಡಿಯನ್ನೇ ಎರೆಯಾಗಿ ಕಟ್ಟಿರುತ್ತಾನೆ.

ಅದೇ ರೀತಿ ಹುಡುಗರೂ ಸಹ. ನೀವು ಅವರಿಗೆ ಉನ್ನತಿಯ ವಿಷಯವೆಂದು ಬೋಧಿಸುವ ಪ್ರಯತ್ನ ನಡೆಸಿದರೆಂದರೆ ನೀವು ಅವರನ್ನು ಆಕರ್ಷಿಸಿಟ್ಟುಕೊಳ್ಳಲಾಗುವುದಿಲ್ಲ. ಯಾವುದೇ ಕೇವಲ ಆಡಂಬರದ ವಿಷಯವಾಗಲೀ, ಹೆಚ್ಚು ಉತ್ಸಾಹವಿರುವಂತಹ ಹುಡುಗರನ್ನು ದಿಗಿಲು ಗೊಳಿಸಿ ಬಿಡುತ್ತದೆ. ವಾಸ್ತವವಾಗಿ ನಾವು ಹಿಡಿದಿಟ್ಟುಕೊಳ್ಳ ಬೇಕಾಗಿರುವುದು ಅವರನ್ನೇ. ಆದ್ದರಿಂದ, ಅವರನ್ನು ಆಕರ್ಷಿಸಲು ಇರುವ ಏಕಮಾತ್ರ ದಾರಿಯೆಂದರೆ, ನಿಜವಾಗಿಯೂ ಅವರನ್ನೂ ಆಕರ್ಷಿಸಬಲ್ಲ, ಅವರಲ್ಲಿ ಆಸಕ್ತಿ ಹುಟ್ಟಿಸಬಲ್ಲ ಏನನ್ನಾದರೂ ಇಟ್ಟು ಕೊಳ್ಳುವುದು. ಸ್ಕಾಟಿಂಗ್ ಈ ಕೆಲಸ ಮಾಡುತ್ತದೆಂದು ನಾನು ತಿಳಿದಿದ್ದೇನೆ.

ಅನಂತರ, ಅವರು ಹೇಗಿರಬೇಕೆಂದು ನೀವು ಬಯಸುವಿರೋ ಹಾಗೆಯೇ ಹದಗೊಳಿಸಬಹುದು.

ನಿಮ್ಮ ಹುಡುಗರ ಮೇಲೆ ಹಿಡಿತವಿಟ್ಟುಕೊಳ್ಳಬೇಕೆಂದರೆ ನೀವು ಅವರ ಮಿತ್ರನಾಗಬೇಕು. ಆದರೆ ನಿಮ್ಮ ಬಗ್ಗೆ ಅವರಿಗಿರುವ ನಾಚಿಕೆ ಯನ್ನು ದೂರಮಾಡುವವರೆಗೂ ಈ ಸ್ನೇಹಗಳಿಸುವ ಅವಸರಕ್ಕೆ ಹೋಗಬೇಡಿ. ಮಿ. ಎಫ್. ಡಿ. ಹೊ. ತಮ್ಮ “ಬುಕ್ ಆಫ್ ದಿ ಚೈಲ್ಡ್” ಕೃತಿಯಲ್ಲಿ ಕೆಳಗಿನ ಕಥೆಯ ಮೂಲಕ ಸರಿಯಾದ ವಿಧಾನ ವನ್ನು ಸಂಗ್ರಹಿಸಿ ಹೇಳಿದ್ದಾರೆ.

“ ಪ್ರತಿದಿನ ವಾಕಿಂಗ್ ಹೋಗುತ್ತಿದ್ದ ಒಬ್ಬ ವ್ಯಕ್ತಿ ಯಾವುದೋ ಒಂದು ಕೊಳಕು ಬೀದಿಗೆ ಹೋದಾಗ, ಮಂಕಾಗಿದ್ದ ಮತ್ತು ಸರಿಯಾಗಿ ಬೆಳೆಯದ ಕೈಕಾಲುಗಳ ಒಬ್ಬ ಚಿಕ್ಕ ಹುಡುಗ ಚರಂಡಿಯ ಕೆಸರಿನಲ್ಲಿ ಬಾಳೆಹಣ್ಣಿನ ಸಿಪ್ಪೆಯೊಂದರೊಡನೆ ಆಡುತ್ತಿದ್ದ. ಆ ವ್ಯಕ್ತಿ ಹುಡುಗನನ್ನು ನೋಡಿ ಹಾಗೆ ಮಾಡಬಾರದೆಂದು ಹೇಳುವಂತೆ ತಲೆಯಾಡಿಸಿದಾಗ ಹುಡುಗ ಹೆದರಿ ಕುಗ್ಗಿಹೋದ. ಮಾರನೆಯ ದಿನ ಆ ವ್ಯಕ್ತಿ ಮತ್ತೆ ತಲೆಯಾಡಿಸಿದಾಗ ಅದರಲ್ಲಿ ಹೆದರುವಂತಹುದು ಏನೂ ಇಲ್ಲವೆಂದು ನಿರ್ಧರಿಸಿದ್ದ ಹುಡುಗ, ಆ ಮನುಷ್ಯನತ್ತ ಉಗುಳಿದ. ಅದರ ಮಾರನೆಯ ದಿನ ಆ ಹುಡುಗ ವ್ಯಕ್ತಿಯನ್ನು ದುರುಗುಟ್ಟಿಕೊಂಡು ನೋಡಿದ ಅಷ್ಟೆ. ಅದಾದ ಮರುದಿನ ವ್ಯಕ್ತಿ ದಾರಿಯಲ್ಲಿ ಹೋಗು ತ್ತಿದ್ದಂತೆ ಆ ಹುಡುಗ ‘ಹೀಹಿ’ ಎಂದು ಕೂಗಿದ. ಹೀಗೆ ಕೆಲವು ದಿನಗಳಲ್ಲಿ ಆ ಚಿಕ್ಕ ಹುಡುಗ ತಾನು ನಿರೀಕ್ಷಿಸಲಾರಂಭಿಸಿದ್ದ ಅಭಿನಂದನೆಗೆ ಮುಗುಳ್ಳಗೆಯ ಉತ್ತರ ನೀಡುತ್ತಿದ್ದ. ಕೊನೆಯಲ್ಲಿ ಒಮ್ಮೆ, ಹುಡುಗ—ಆ ಚಿಕ್ಕ ಪೋರ, ಮೂಲೆಯಲ್ಲಿ ಕಾದಿದ್ದ, ಕೊಳಕಾಗಿದ್ದ ತನ್ನ ಪುಟ್ಟ ಹಿಡಿಯಲ್ಲಿ ಆ ಮನುಷ್ಯನ ಬೆರಳುಗಳನ್ನು ಹಿಡಿದುಕೊಂಡಾಗ ವಿಜಯ ಪೂರ್ಣಗೊಂಡಿತು. ವಾಸ್ತವವಾಗಿ ಅದೊಂದು ಮಂಕುಗವಿದ ಬೀದಿ. ಆದರೆ ಆ ವ್ಯಕ್ತಿಯ ಜೀವನದಲ್ಲೇ ಅತ್ಯಂತ ಗೆಲುವಿನ ಸ್ಥಳ ಗಳಲ್ಲಿ ಒಂದಾಯಿತು.

(ಬಾಯ್ ಸ್ಕಾಟ್ ಚಳುವಳಿಯ ಜನ್ಮದಾತ ಲಾರ್ಡ್ ಬೇರ್ಡ್ ಪೊವೆಲ್ ಅವರ “ಎಯ್ಡ್ ಟು ಸ್ಕಾಟ್ ಮಾಸ್ಟರ್‌ಷಿಪ್” ಎಂಬ ಪುಸ್ತಕದಿಂದ)

The XVI Karnataka State Scout and Guide Jamborette

Kumta, Uttara Kannada District
17th to 23rd January 1980

A Brief Report

The State Chief Commissioner Sri Kondajji Basappa and several of his colleagues in the organisation had for a long time felt the desire of holding the XVI State Jamborette at some suitable coastal region in the State so as to provide an opportunity to the Scouts and Guides to enjoy the sight of the sea and to experience the thrill of a possible cruise over its vast expanse. It was fortunate that we could, after a preliminary survey of some places, finally select the small coastal town of Kumta in the Uttara Kannada District for staging this great event. It was most gratifying that the local people, both official and non-official, responded very generously to our request and gave us all help and assistance to conduct the Jamborette in this picturesque town.

The advance party, under the leadership of our State Organising Commissioner (S), Sri S. Audikesavalu, reached and camped at Kumta a fortnight before the Jamborette to look after all the final arrangements for holding this gathering of Scouts and Guides. In this connection, mention must be made here of the unstinted support and co-operation extended to us by Smt. Renuka Viswanathan, Deputy Commissioner of the District and working Chairman of the Jamborette Reception Committee, Dr. B. M. Pai, working Chairman of the Local Jamborette Committee, Sri D. S. Aswath, Assistant Commissioner of Kumta, and Secretary of the Committee and all the staff of the various Government departments and

public bodies. Sri R. N. Kamath, President of the Governing Council of Dr. A.V. Baliga Colleges of Arts and Science and of Commerce, very kindly placed at our disposal the entire campus for our accommodation and other needs and the Principals of the two colleges gave all the necessary facilities required in this connection.

The contingents from the different parts of the State started arriving on the 16th January and the final registrations were completed by the evening of the 17th January. While all the Scouts were accommodated under canvas, the Guides were housed in the Commerce College.

The Scout Section was divided into eight sub-camps and the Guide Section into five as mentioned below :

<i>Scout Sub-Camps</i>	<i>Sub-Camp Chiefs</i>
Aghanashini	Sri Edward Pancharathnam
Kali	„ M. Gopalakrishna Rao
Sharavathi	„ P. A. Ramakrishna
Gangavali	„ M. N. Shadakshari
Madhukeshwar	„ Dr. Sangameswar Sardar
Mabaleswar	„ M. P. Krishnagowda
Murudeshwar	„ T. S. Lucas
Dhareshwar	„ C. P. Parameshwar
<i>Guide Sub-Camps</i>	
Brahmagiri	Smt. Shantha Giriyantha
Pushpagiri	Smt. C. Pauline
Udayagiri	Sr. Mary Clement
Himagiri	Sr. Jeane Francis
Nilagiri	Smt. Lilly Violet Rani Bai

Jamborette Strength

Scouts	2,044
Scouters	283
Guides	837
Guiders	126
Rovers	70
Rangers	25
Band Party	32
Commissioners	10
Secretaries	10
Jamborette staff	75
Office staff	10
Others	15
Total ...	<hr/> 3,537 <hr/>

Unlike at the previous Jamborettes all the activities for Scouts and Guides were decentralised at this Jamborette. The Sub-Camp Chiefs were entrusted with the responsibility of conducting the activities sub-campwise. Scouts and Guides were fully engaged in these activities which they enjoyed very much and worked to earn a special badge, namely the Adventure Award, which is a metal badge presented to Scouts and Guides as a reward for their achievements in Scout and Guide crafts and skills.

The badge was designed by Dr. S. B. Kausik, Headquarters Commissioner for Research and Development. It has within the outline of the Scout emblem an inset showing the boy hero Ekalavya, son of a hunter who, though denied personal tuition by a guru, achieved excellence in archery by sheer application, zeal and perseverance, a fitting motif for an achievement award.

The Jamborette activities were conducted under the supervisory leadership of Sriyuts Paul Wilkins, Anthony Cruz, K. S. Shankar, K. B. Nanjappa, Major M. R. Narayan Singh, M. Halagappa and M. Gopalakrishna Rao on the Scout side

and Srimathis C. Jayarathna, Marjorie D' Cunha, N. H. Kamalakshamma, M. R. Sharadamma, Roopa Rao and P. Saroja on the Guide side.

Inauguration of the Jamborette

Smt. Renuka Viswanathan, Deputy Commissioner of Uttara Kannada District and working Chairman of the Reception Committee inaugurated the Jamborette at 6-45 p.m. on the 17th January 1980. Dr. (Miss) Sarojini Mahishi, State Commissioner (G) introduced the Chief Guest in a brief speech and welcomed her and the invitees who had gathered for the occasion.

The inauguration ceremony this time was unlike that on previous occasions. It was a novel and spectacular ceremonial event which thrilled greatly the assembled Scouts and Guides and was witnessed and, we dare say, thoroughly enjoyed by the large gathering of guests and the public. The procedure for the inauguration was planned and drawn up by our Headquarters Commissioner for Research and Development and the details were worked out jointly by him and Major A. T. Sethunarayan, District Commissioner (S), Bangalore South who was the Master of Ceremonies at the Jamborette.

Soon after the inauguration of the Jamborette, Sri G. Shivappa, Headquarters Commissioner for Public Relations (S) and Chairman of the Jamborette Souvenir Committee requested Dr. B. M. Pai to release the Souvenir. The Souvenir, with Dr. S. B. Kausik as Editor-in-Chief, is an attractively prepared publication containing useful and interesting articles on Scouting and Guiding and also on subjects of general interest.

Route March

Under the supervision of Major M. R. Narayan Singh and Smt. Roopa Rao, a

mammoth Route March by Scouts and Guides was held on the 18th January through some of the important streets of Kumta. A caparisoned elephant, with a Guide riding on it and holding the Jamborette Flag aloft led the impressive procession. All the 3,500 Scouts and Guides in smart uniforms with the State Headquarters Band Party leading, participated in the Route March - which attracted the public of the town in large numbers. We learn from the people of Kumta that, in the history of Kumta, they had not witnessed before such a big procession. During the Route March, M/s Mulji Jeevaram Shetty & Sons treated all the Scouts - and Guides to milk ice candy. Similarly, as the route march was coming to a close, Mr. K. V. Shetty, President of the Town Municipal Council served cool lemon juice to all the children.

It was a very heartening sight to see Smt. Renuka Viswanathan walking for some distance at the head of the marching column of Scouts and Guides when as the Route March started.

Exhibition

An exhibition with plenty of models of pioneering projects and charts depicting the varied skills and talents of Scouts and Guides, and collections of stamps, coins, etc., were put up at the Jamborette premises. The exhibition was inaugurated by Sri D. S. Aswath, Assistant Commissioner, Kumta on the 18th January. The exhibition was under the leadership charge of Sri S. R. Bhagawath, Scouter, Dharwar.

Clan Pow-Wow (*Gathering of Scouters and Guiders*)

A meeting of Scouters and Guiders, Commissioners and Secretaries was held at the Jamborette on the 19th January. Sri V. P. Deenadayalu Naidu, State Commissioner (S) presided. The group

was divided into several sub-groups, like Wood Badge holders, Training Team members, Commissioners and Secretaries to discuss some interesting and useful topics for the improvement of the Movement. Smt. Hamida Rahman, State Organising Commissioner (G) and Sri S. Paul Raj, A.L.T. were in charge of this event.

Gang Show

To raise funds for the installation of the busts of Lord and Lady Baden-Powell at the two training centres in the State, a Gang Show was arranged on the 19th January in the spacious quadrangle of the Arts and Science College. Sri R. N. Kamath was the Chief Guest at the Gang Show. A large gathering of public from the town and from the surrounding villages witnessed the colourful show put up by the Scouts and Guides. Sri S. Audikesavalu, State Organising Commissioner (S) and Smt. Devaki Singh, District Commissioner (G), Mysore City, were in over all charge and were ably assisted by Sri M. M. Londe of Dharwar. We are glad to report that we were able to collect a handsome amount of Rs. 1,614

Platinum Jubilee of World Guiding

A colourful ceremony was held on the morning of the 20th January to mark seventy years of the growth and progress of Guiding. Dr. Sarojini Mahishi, State Commissioner (G) was the Chief Guest. Sri Kondajji Basappa, the State Chief Commissioner presided. Dr. S. B. Kausik, Headquarters Commissioner for Research and Development, released on this occasion a chart showing the Wheel of Progress of Guiding published by the State Headquarters and Dr. Sarojini Mahishi addressed the gathering and released the booklet on the growth of Guiding compiled jointly by Smt. Mythili Sampath, State Training Commissioner (G) and Smt. Hamida Rahman, State Organising Commissioner (G).

Pageant : A delightful Pageant Show was organised in the afternoon. The Scouts and Guides from all the districts, wearing colourful traditional costumes from their areas, appeared on the scene. A vast gathering of the public of Kumta witnessed this spectacular event which gave them an occasion to see the artistic talents exhibited by our Scouts and Guides. The pageant was directed by Sri K. S. Shankar, assisted by Smt. N. H. Kamalakshamma and a running commentary by Sri M. Gopala-krishna Rao of Mangalore.

Cub and Bulbul Revel : To mark the International Year of the Child, a district level Cub and Bulbul Revel was organised by the host District. Sri R. N. Kamath, President, Governing Council of the Canara College was the Chief Guest. Smt. Sheila Kadwadkar, District Commissioner (G) presided. There were plenty of activities with games, songs, stories, etc., for the Cubs and Bulbuls, which they enjoyed to their heart's content. In the evening, Sri Kondajji Basappa, State Chief Commissioner addressed the Cubs and Bulbuls at the concluding function presided over by Mrs. Pai, Sri K. Krishna Murthy, L. T. Smt. Girija, ALT and Smt. Saramma, ALT and Smt. P. Saroja, ASOC (G) were in charge of the programme.

On the 21st January, Major A. T. Sethunarayan, District Commissioner (S), Bangalore South District held a one-day exhibition of some interesting Scout and Guide articles from various countries and also photographs of old Bangalore and Madras cities. The exhibition was declared open by the State Chief Commissioner Sri Kondajji Basappa and was visited by a number of Scouts, Guides, Scouters and Guiders and also members of the public. One item of special interest at the exhibition was a small North American Indian teepee

(wigwam tent) which was pitched in front of the exhibition stall.

Grand Campfire : The grand campfire held on the 21st January was the highlight of the activities and was witnessed by over 5,000 spectators of Kumta town. Smt. Renuka Viswanathan who was the Chief Guest declared the Campfire open. The items put up by the Scouts and Guides were really enjoyable and were watched by the public with rapt attention. After the campfire, the staff and students of the Baliga College arranged for a fireworks display for the benefit of the Scouts and Guides. Sri M. M. Londe, assisted by Smt. P. C. Mangalore, conducted the campfire.

Hike : A 7-kilometre Hike was planned by Major M. R. Narayan Singh to provide groups of Scouts and Guides an experience and thrill of going across hills and rivers leading to the roaring sea. This was really an adventurous activity for the children which they enjoyed thoroughly, especially strolling on the beach.

Jamborette Fair : Everyday one of the Sub-camps consisting of three or four districts, staged a Village Fair (Jatra) at the Jamborette grounds. It was a sight to see the Scouts and Guides in their village costumes and depicting the traditional culture of the villages. Everyone who witnessed the Fair enjoyed it immensely and it was a great success. Sri M. Gopala-krishna Rao, ALT was in charge of this programme.

Cruising on the sea: Another exciting and thrilling activity for Scouts and Guides was the cruise by launch up the Sharavathi River. A passenger launch was made available at Honavar daily from the 18th to the 22nd January for this purpose. To many Scouts

and Guides this was their first boat ride and was an unforgettable experience for them.

Valedictory function

The Jamborette activities came to an end on the 22nd January when the valedictory function was held in the evening. Smt. Renuka Viswanathan, Deputy Commissioner, addressed the gathering and Sri R. N. Kamath, President of the Governing Council, Canara College, presided. All the Scouts and Guides, numbering 3,500 participated in a well-rehearsed impressive March Past. Smt. Renuka Viswanathan expressed her joy and happiness over the successful conduct of the Jamborette. She said she was very much impressed by the discipline and activities at the Jamborette and complimented everyone who had helped to make the Jamborette a grand success. She wished all the Scouts and Guides a happy journey and asked them to carry back with them sweet memories of the event. Sri Kamath, in his presidential address, wished all the Scouts and Guides success in their endeavours. With the Band sounding the Retreat, all the district flags, along with the Jamborette flag and the Association flag were lowered to mark the close of the Jamborette.

The State Headquarters Band set earned encomiums from the public for its smart turnout and splendid performance. The arrangements for the ceremonial closing and March Past were under the charge of Major A. T. Sethunarayan, the Master of Ceremonies.

On the 23rd January forenoon, the State Chief Commissioner, bidding farewell to the participating contingents expressed his happiness over the successful conduct of the Jamborette and expressed his heartfelt gratitude to Smt. Renuka Viswanathan, Dr. B. M. Pai, Sri D. S. Aswath and all others

who had helped to make the Jamborette a great success. He also expressed his great appreciation to the Scouters and Guiders for contributing to the success of the event.

With the sounding of the Last Post on the Band, the Jamborette flag was lowered and handed over to Dr. Sangameshwar Sardar, District Commissioner(S) of Raichur which is the next host district.

During the Jamborette, the State Headquarters held its Executive Committee meeting and also a special meeting of the State Council on the 19th January.

Daily Bulletin

A daily bulletin, the Jamborette Clarion (Jamborette Kahale) was brought out during the entire period of the Jamborette. This was edited jointly by Smt. R. S. Ahamed, District Commissioner (G) Davangere and Sri M. Venkatakrishnappa, one of our veteran Scouters. The bulletin included news about the various items of activities at the Jamborette.

Our Thanks

Our grateful thanks are recorded here to the following institutions and individuals for their generous contributions, both in kind and cash :

1) Arecanut Merchants and Dalal Association, Kumta for donating Rs. 5,000 towards the cost of breakfast and lunch for all the participants at the Jamborette for one day.

2) Smt. and Sri K. V. Kuvalekar, Circle Inspector of Police who distributed milk ice-candy to all the Scouts and Guides on one day.

3) Sri Heble of Bhatkal who donated 2,000 fishes free of cost.

4) M/s. R. N. Kamath, Chittaranjan Talkies, Kumta, Urban Co-operative Bank, Kumta and Sri R. V. Naik who gave contributions for meeting the cost of printing of the daily bulletin of the Jamborette.

5) The KSRTC who were kind enough to spare the buses for transporting Scouts and Guides from different places in the State and also for the sight-seeing trips daily to Gokarna and Honavar under the direction of Sri H. Y. Ramaiah, Headquarters Commissioner for Scouts and Divisional Traffic Officer, KSRTC.

6) The P & T Department for opening a special Post Office at the Jamborette and providing a special cancellation on one day

with a special cachet on the 18th January for all outgoing mail from the Jamborette camp. The cachet was designed by Dr. S. B. Kausik, and many Scouts and Guides took away postal stationery franked by the special cachet as souvenirs of the Jamborette.

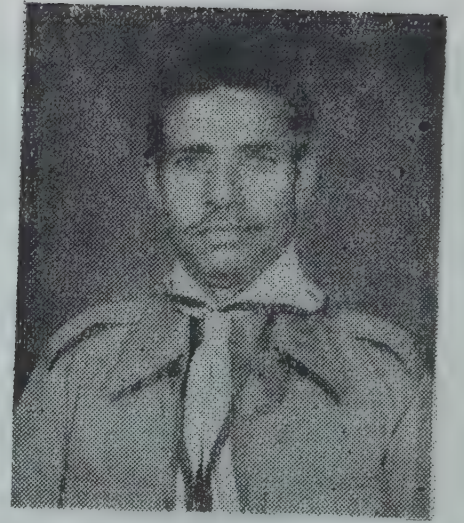
7) The Medical Officer for providing Camp doctors.

8) All others who provided facilities for setting up of a camp hospital, bank, provision stores, fruit and vegetable stalls and several canteens during the period of the Jamborette. All these facilities were of great help to the participants to enjoy their stay at the Jamborette Camp and make it comfortable.





Sri M. S. Nayak
Secretary, District Association
Uttara Kannada District



Sri M. R. Heggade
Secretary
L. A., Kumta



Halakki Okkalu women



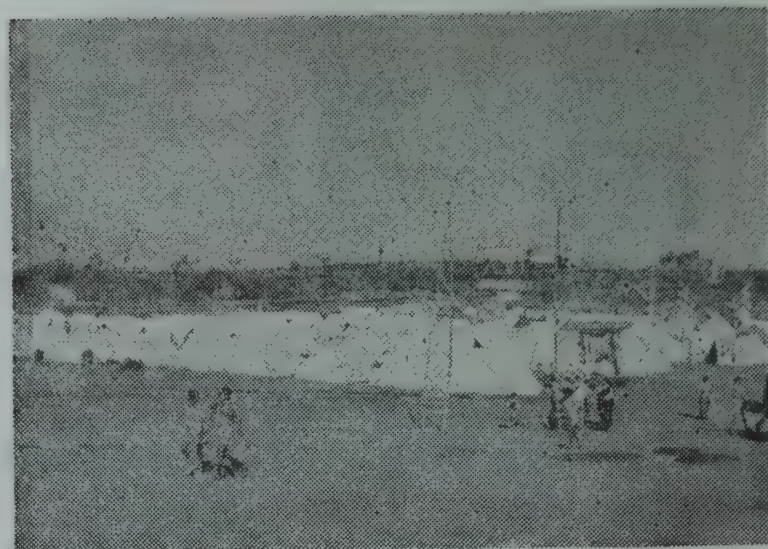
Inauguration by Smt. Renuka Viswanathan



Dr. B. M. Pai releasing the Souvenir



Part of Route March



Part of the Scout Sub-Camps

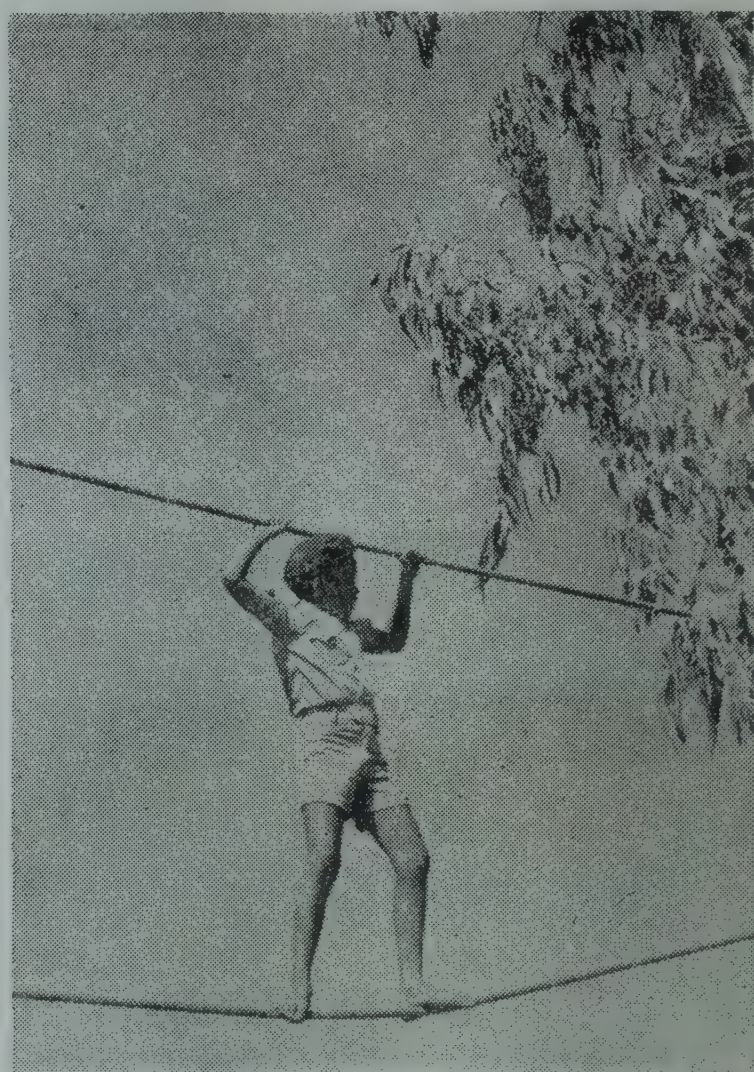


Sri D. S. Aswath at the Exhibition

Skill-o-Rama



Skill-o-Rama



Commando—One of the activities for the Adventure Award



Jamborette Chief addressing the Clan Pow-wow



Gang Show



Gang Show



Platinum Jubilee of World Guiding



Pageant



Cub and Bulbul Revel



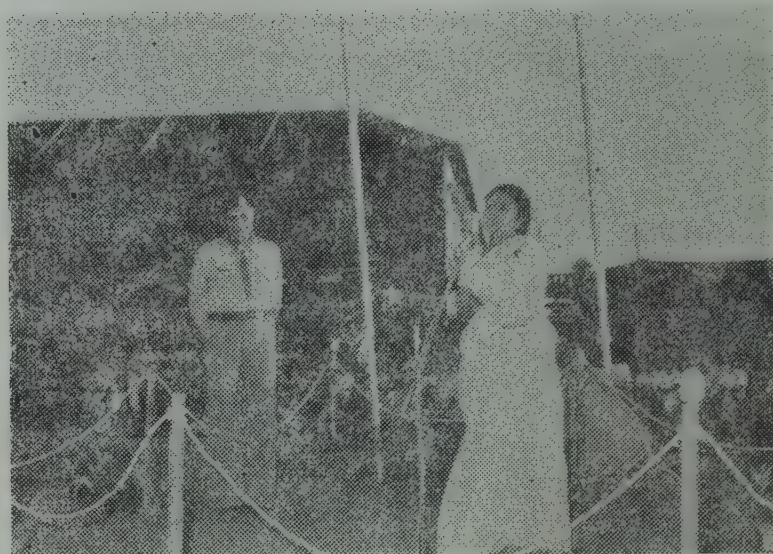
The one-man exhibition held by
Major A. T. Sethunarayan



Grand Campfire—Ceremonial Lighting



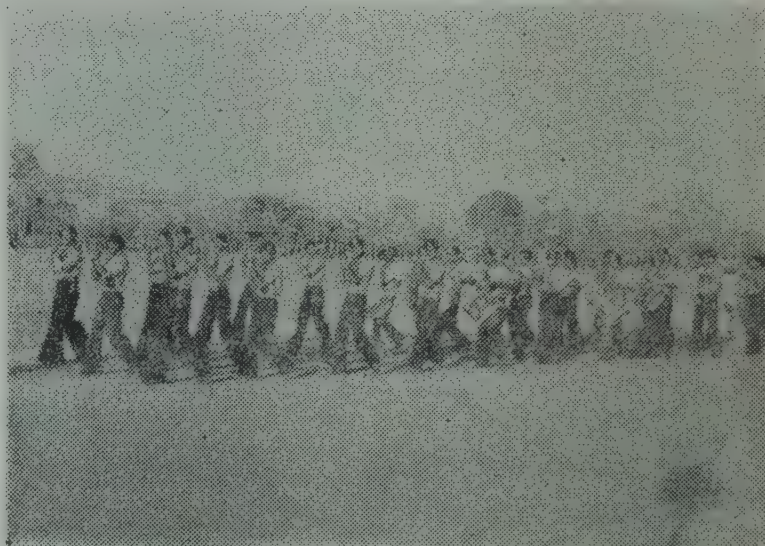
Valedictory Smt. Renuka Viswanathan
reviewing the Scout and Guide contingents



Valedictory Smt. Renuka Viswanathan
addressing the Scouts and Guides



Valedictory—Presentation of the
Thanks Badge to Sri R. N. Kamat



Headquarters Band Set

ಮೀನುಗಾರರ ಸಹಕಾರಿ ಸಂಘ ಲಿಮಿಟೆಡ್, ತದಡಿ

ತದಡಿ (ಉತ್ತರ ಕನ್ನಡ) ಕರ್ನಾಟಕ

ಮೀನುಗಾರಿಕೆಗೆ ಪ್ರೋತ್ಸಾಹ ಯಾಕೆ ಕೊಡಬೇಕು ?

- ‡ ಉತ್ತಮ ಆಹಾರ ದೇಶದ ಜನರಿಗೆ ದೊರೆಯುವುದು.
- ‡ ನಿರುದ್ಯೋಗಿ ತರುಣರಿಗೆ ಸಾಹಸಯುಕ್ತ ಉದ್ಯೋಗ ಸಿಗುವುದು.
- ‡ ಸಮುದ್ರದ ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ಸಂಪತ್ತು (ಮೀನುಗಳು) ನಮ್ಮ ದೇಶದ್ದಾಗುವುದು.
- ‡ ವಿದೇಶ ವಿನಿಮಯ ಸಿಗುವುದು.
- ‡ ದನ, ಹಂದಿ, ಕೋಳಿಗಳಿಗೆ ಅವಶ್ಯವಾದ ಆಹಾರ ಮತ್ತು ಹೊಲ—ತೋಟಗಳಿಗೆ ಅವಶ್ಯವಾದ ಗೊಬ್ಬರ ಹುಟ್ಟುವಳಿ ಆಗುವುದು.

ಈ ರೀತಿ ಒಂದಲ್ಲ ಹಲವು ಬಗೆಯಿಂದ ದೇಶಕ್ಕೆ ಉಪಯುಕ್ತ ಉದ್ಯೋಗ ಮೀನುಗಾರಿಕೆ. ಇಷ್ಟು ಬಗೆಯಿಂದ ಉಪಯುಕ್ತವಾದ ದಂಥೆ ಮತ್ತೊಂದು ಇಲ್ಲ. ಸಮುದ್ರದ ಮೀನಿನ ಸಂಪತ್ತನ್ನು ಸೈನ್ಯ ದಿಂದಾಗಲಿ, ಪೊಲೀಸರಿಂದಾಗಲಿ ನಮ್ಮದಾಗಿ ಮಾಡಲು ಬರದು. ಮೀನು ಹಿಡಿದಾಗಲೇ ಅದು ಹಿಡಿದವರ ಸಂಪತ್ತಾಗುವುದು.

ಈ ಕಾರಣಗಳಿಂದಲೇ ಮುಂದುವರಿದ ದೇಶಗಳು ಮೀನುಗಾರಿಕೆಗೆ ಬಹು ಪ್ರಾಶಸ್ತ್ಯ ಕೊಡುತ್ತಿವೆ. ಹೀಗೆ ದೊಡ್ಡ ಪ್ರಮಾಣದಿಂದ ಸಮುದ್ರ ಮೀನುಗಾರಿಕೆ ಮಾಡುವುದರಿಂದಲೇ ಆ ದೇಶಗಳು ಸಂಪದ್ಭರಿತವಾಗಿವೆ.

ಡಿ. ಎಸ್. ಚೋಡನಕರ
ಚೀರ್ಮನ್

ಎಚ್. ಡಿ. ಮೂಡಂಗಿ
ಮೆನೇಜರ್

Scout/Guide Equipment and Literature: Price List as on 1-2-1980

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Beret Cap, 2 piece	4-75	A.P.R.O. III	3-00
Cap Badge	1-50	Rules	3-00
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Scout Leather Belt 1½"	7-50	First Class Tests	1-25
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Whistle-Plastic	1-25	Our Chief	1-50
Whistle-Metal	2-25	Campfire Song Book	1-50
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		Marigala Chow Chow	1-00
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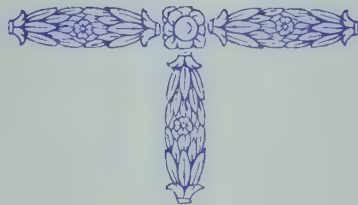
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- The development plans include expansion of Bangalore and Mysore Dairies and Kudige Chilling Unit; Establishment of Mother Dairy, Bangalore; New Dairies at Tumkur and Hassan; Cattle Feed Mills at Bangalore and Tumkur; Product Plant near Maddur and Chilling Centre at Kolar.
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- Four Dairies and eleven Chilling Centres are functioning at present in the Project Area.

(Issued By Karnataka Dairy Development Corporation Limited)

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Dharmasthala

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ನಗರ ಕಾರ್ಪೊರೇಷನ್ ಸಾರ್ವಜನಿಕ ಸೇವೆಯು

1. ರಸ್ತೆಗಳು : ನಗರದಲ್ಲಿ 1,160 (ಒಂದು ಸಾವಿರದ ನೂರ ಅರವತ್ತು) ಕಿ. ಮೀ. ಹಾಗೂ ಮಿಗಿಲಾದ ರಸ್ತೆಗಳನ್ನು ಒದಗಿಸಿದೆ.
2. ಬೀದಿ ದೀಪಗಳು : ನಗರದ ಎಲ್ಲಾ ಕಡೆ ಬೆಳಕನ್ನು ಒದಗಿಸುವಂತೆ 42,488 ಬೀದಿ ದೀಪಗಳನ್ನು ಒದಗಿಸಿದೆ. ಇದರಲ್ಲಿ 26 ಸಾವಿರ ಕೊಕ್ಕರೆ ಕತ್ತಿನ ದೀಪಗಳು, 10,500 ಟ್ಯಾಬ್ ದೀಪಗಳು ಉಳಿದುವು ಮರ್ಕ್ಯೂರಿ ವೇಪರ್ ದೀಪಗಳು. ಕೊಕ್ಕರೆ ಕತ್ತಿನ ದೀಪಗಳನ್ನು ಹಂತ ಹಂತವಾಗಿ ಟ್ಯಾಬ್ ದೀಪಗಳಿಗೆ ಬದಲಾಯಿಸುವ ಯೋಜನೆ ಇದೆ.
3. ಆಸ್ಪತ್ರೆಗಳು : ನಗರದ ನಾನಾ ಕಡೆ 27 ಹೆರಿಗೆ ಆಸ್ಪತ್ರೆಗಳನ್ನೂ 13 ಔಷಧಾಲಯಗಳನ್ನೂ 6 ಉದ್ಯೋಗ ನಿರತ ತಂದೆ ತಾಯಿಗಳ ಮಕ್ಕಳ ಸಂರಕ್ಷಣಾಲಯಗಳನ್ನೂ 28 ಮಕ್ಕಳ ಕಲ್ಯಾಣ ಕೇಂದ್ರಗಳನ್ನೂ ಮತ್ತು 2 ಶಿಶುಗಳ ಸಂರಕ್ಷಣಾ ಕೇಂದ್ರಗಳನ್ನೂ ತೆರೆಯಲಾಗಿದೆ. ಜಯನಗರದ ಬಡಾವಣೆಯಲ್ಲಿ 150 ಹಾಸಿಗೆಗಳ ಒಂದು ದೊಡ್ಡ ಆಸ್ಪತ್ರೆ ನಿರ್ಮಾಣ ಪೂರ್ತಿಯಾಗಿ ಇಷ್ಟರಲ್ಲೇ ಸಾರ್ವಜನಿಕ ಸೇವೆಯಲ್ಲಿ ನಿರತವಾಗಲಿದೆ.
4. ನಿರ್ಮಲೀಕರಣ : ಪ್ರತಿ ದಿನ ನಗರ ನಿರ್ಮಲೀಕರಣ ಒಂದು ಬೃಹದಾಕಾರವಾದ ಸಮಸ್ಯೆ. ಈ ಕೆಲಸವನ್ನು ನಗರ ಸಭೆಯು 5,000 (ಐದು ಸಾವಿರ) ಪೌರಕಾರ್ಮಿಕರು ಹಾಗೂ 300 (ಮುನ್ನೂರು) ಮೇಲ್ವಿಚಾರಕ ಸಿಬ್ಬಂದಿ ವರ್ಗದವರು ಸಮರ್ಪಕವಾಗಿ ನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ. ದಿನವಹಿ ದೊರೆತ ಕಸ ಕಡ್ಡಿಗಳನ್ನು ಸಾಗಿಸಲು 100 (ನೂರು) ವಾಹನಗಳನ್ನು ಬಳಸಲಾಗಿದೆ.
5. ವಿದ್ಯಾಭ್ಯಾಸ : ವಿದ್ಯಾಭ್ಯಾಸದ ವಿಷಯವು ನಗರ ಸಭೆಯ ಆದ್ಯಕರ್ತವ್ಯಗಳಲ್ಲಿ ಒಂದಲ್ಲದಿದ್ದರೂ ಸಾರ್ವಜನಿಕರ ಕುಂದುಕೊರತೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ಅವರ ಅನುಕೂಲಕ್ಕಾಗಿ ಮೂರು ಜೂನಿಯರ್ ಕಾಲೇಜುಗಳು, 24 ಪ್ರೌಢಶಾಲೆಗಳು, 5 ಪ್ರಾಥಮಿಕ ಶಾಲೆಗಳು ಹಾಗೂ 51 ಶಿಶುವಿಹಾರಗಳನ್ನು ನಗರದ ನಾನಾ ವಿಭಾಗಗಳಲ್ಲಿ ನಡೆಸಿಕೊಂಡು ಬರುತ್ತಿದೆ.
6. ಉದ್ಯಾನವನಗಳು : ನಗರದ ಹೆಸರಾಂತ ಲಾಲ್‌ಬಾಗ್ ಮತ್ತು ಕಬ್ಬನ್ ಪಾರ್ಕ್ ಉದ್ಯಾನಗಳನ್ನುಳಿದು ನಗರ ಸಭೆಯ ವತಿಯಿಂದ ಸುಮಾರು 200 ಉದ್ಯಾನವನಗಳು, ವೃತ್ತಗಳು ಹಾಗೂ ಸಾವಿರಾರು ಸಾಲು ಮರಗಳನ್ನು ನೆಟ್ಟು ಸಂರಕ್ಷಿಸಲಾಗಿದೆ.
7. ಈಜುಕೊಳಗಳು : ಸ್ಯಾಂಕಿ ಕೆರೆ ಮತ್ತು ಅಲಸೂರು ಕೆರೆಯ ಬಳಿ ಕಟ್ಟಿರುವ ಅಂತರ ರಾಷ್ಟ್ರೀಯ ಮಟ್ಟದ ಈಜುಕೊಳಗಳು ಸೇರಿ ಒಟ್ಟು 6 (ಆರು) ಈಜುಕೊಳಗಳನ್ನು ಸಾರ್ವಜನಿಕ ಉಪಯೋಗಕ್ಕಾಗಿ ಒದಗಿಸಲಾಗಿದೆ. ಇನ್ನೊಂದು ಈಜುಕೊಳ ನಿರ್ಮಾಣ ಹಂತದಲ್ಲಿದ್ದು ಇಷ್ಟರಲ್ಲೇ ಸಾರ್ವಜನಿಕರ ಉಪಯೋಗಕ್ಕೆ ತೆರೆಯಲಾಗುವುದು.
8. ಮಾರುಕಟ್ಟೆಗಳು : ಶ್ರೀ ಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಮಾರುಕಟ್ಟೆ, ರಸಲ್ ಮಾರುಕಟ್ಟೆ, ಜಯನಗರದ ಆಧುನಿಕ ಮಾರುಕಟ್ಟೆ ಸೇರಿ ನಗರದ ನಾನಾ ಕಡೆ 46 ಮಾರುಕಟ್ಟೆಗಳನ್ನು ಕಟ್ಟಿ ಸಾರ್ವಜನಿಕರ ಉಪಯೋಗಕ್ಕಾಗಿ ತೆರೆಯಲಾಗಿದೆ.
9. ಸಮುದಾಯ ಭವನಗಳು : ಬಡವರು ಹಾಗೂ ಹಿಂದುಳಿದ ವರ್ಗಗಳು ಮದುವೆ, ಮುಂಜಿಗಳನ್ನು ನಡೆಸಲು ಕಡಿಮೆ ಬಾಡಿಗೆಗೆ ದೊರೆಯುವಂತೆ ನಗರದ ನಾನಾ ಬಡಾವಣೆಗಳಲ್ಲಿ 26 ಸಮುದಾಯ ಭವನಗಳನ್ನು ಒದಗಿಸಲಾಗಿದೆ.

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	ಜೂನ 30ಕ್ಕೆ ಇದ್ದಂತೆ (ರೂಪಾಯಿ ಸಾವಿರಗಳಲ್ಲಿ)				
	1975	1976	1977	1978	1979
ಪಾವತಿಯಾದ ಶೇರು ಭಾಂಡವಲು	344	359	379	434	488
ಕಾಯ್ದಿಟ್ಟ ನಿಧಿ ಮತ್ತು ಇತರೇ ನಿಧಿಗಳು	616	723	830	1,012	1,226
ಲೇವುಗಳು	7,926	8,525	9,644	10,870	11,775
ಸಾಲಗಳು	4,853	4,888	5,117	6,375	7,014
ಕಟ್ಟಬಾಕಿ ಸಾಲಗಳ ಶೇಕಡ ಪ್ರಮಾಣ	8	7	6.5	5.9	3.6
ನಿಕ್ಕಿಲಾಭ	128	162	252	276	312

ಬೇಂಕಿಂಗ್ ನ್ಯವಹಾರವನ್ನು ನಡೆಸಲು ರಿಜರ್ವ್ ಬೇಂಕಿನಿಂದ ಲೈಸೆನ್ಸ್ ಪಡೆದಿದೆ

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ದಿ ಕೆನರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಸೆಂಟ್ರಲ್ ಕೋ-ಒಪರೇಟಿವ್ ಬ್ಯಾಂಕ್ ಲಿ.
ಶಿರಸಿ (ಉ. ಕ.)

ನಿಮ್ಮೆಲ್ಲರ ಅಪಾರ ಸಹಕಾರದಿಂದ ಕಳೆದ ಒಂದು ದಶಕದಲ್ಲಿ ತೀವ್ರಗತಿಯ ಮುನ್ನಡೆ—

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ಎನ್. ಪಿ. ಗಾಂವಕರ, ಬಿ.ಕಾಂ., ಎಚ್.ಡಿ.ಸಿ.
ಜನರಲ್ ಮೇನೇಜರ

ಆರ್. ಎಸ್. ಭಾಗವತ, ಎಲ್ ಎಲ್.ಬಿ., ಎಮ್.ಎಲ್.ಸಿ.
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No. 502-MADIKERY**

Authorised share capital Rs. 40,00,000-00
Paid-up share capital ,, 33,00,000-00

Deposits Rs. 13,00,000-00
Loans outstanding ,, 100,00,000-00

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- | | | |
|-----------------|--------------------|-------------------|
| 1. Kutta | 2. Hudikery | 3. Ponnampet |
| 4. Balele | 5. Thithimathy | 6. Gonicoppal |
| 7. Pollibetta | 8. Ammathy | 9. Bittangala |
| 10. Virajpet | 11. Devanagery | 12. Kakkabe |
| 13. Napoklu | 14. Murnad | 15. Kakotuparambu |
| 16. Cheyyandane | 17. Cherambane | 18. Mercara |
| 19. Chettally | 20. Siddapur | 21. Suntikoppa |
| 22. Somwarpet | 23. Shanivarsanthe | 24. Kadanga |
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ಮಂಡ್ಯ ಜಿಲ್ಲಾ ಸಹಕಾರ ಕೇಂದ್ರ ಬ್ಯಾಂಕ್ ಲಿಮಿಟೆಡ್, ಮಂಡ್ಯ

	ರೂಪಾಯಿಗಳು
1. ಅಧಿಕೃತ ಪೇರು ಬಂಡವಾಳ	1,75,00,000
2. ಪಾವತಿಯಾದ ಪೇರು ಬಂಡವಾಳ	1,71,61,000
3. ಆಪದ್ವನ ಮತ್ತು ಇತರೆ ನಿಧಿಗಳು	1,16,44,000
4. ಠೇವಣಾತಿಗಳು	4,49,00,000
5. ನಿವ್ವಳ ಆದಾಯ 1978-79	34,04,000
6. ದುಡಿಯುವ ಬಂಡವಾಳ	12,93,46,000

ಡಿಪಾಜಿಟ್‌ಗಳ ಮೇಲೆ ಆಕರ್ಷಕ ರೀತಿಯ ಬಡ್ಡಿ :

1. ಚಾಲ್ತಿ ಡಿಪಾಜಿಟ್	ಶೇ ½	5. ಸೇವಿಂಗ್ಸ್ ಡಿಪಾಜಿಟ್	ಶೇ 5½
2. ಕಾಲ್ ಡಿಪಾಜಿಟ್	ಶೇ 3	6. ಪಿಗ್ಮಿ ಡಿಪಾಜಿಟ್ 3 ವರ್ಷಕ್ಕೆ	ಶೇ 6
3. ಸಹಕಾರ ಸಂಘಗಳ ರಿಜರ್ವ್ ಫಂಡ್ ಡಿಪಾಜಿಟ್	ಶೇ 9½	7. ರೆಕರಿಂಗ್ ಡಿಪಾಜಿಟ್ —	ಶೇ 6 ರಿಂದ 9½
4. ಸಹಕಾರ ಸಂಘಗಳ ಸ್ಪೆಷಲ್ ಡಿಪಾಜಿಟ್	ಶೇ 6		

ಖಾಯಂ ಠೇವಣಾತಿಗಳ ಮೇಲೆ ಶೇ 3 ರೂ. ಗಳಿಂದ 10½ ರೂ. ವರೆಗೂ ಕೊಡಲಾಗುವುದು.

ನಮ್ಮಲ್ಲಿ ಲಾಕರುಗಳ ಸೌಲಭ್ಯ ದೊರೆಯುತ್ತದೆ.

1. ಗ್ರಾಮೀಣ ಪ್ರದೇಶದಲ್ಲಿ ಉಳಿತಾಯ ಮನೋಭಾವನೆಯನ್ನು ಬೆಳೆಸಿ ಈ ಮೂಲಕ ಎಲ್ಲಾ ವರ್ಗದ ಜನತೆಗೂ ನಿಲುಕುವ ರೀತಿ ವಿವಿಧ ಠೇವಣಾತಿ ಸಂಗ್ರಹಣೆಯನ್ನು ಅಂದರೆ ಸುಮಾರು 3.50 ಕೋಟಿಗೂ ಮಿಗಿಲಾಗಿ ಸಂಗ್ರಹಿಸಲು ಕ್ರಮ ಕೈಗೊಳ್ಳುವುದರಿಂದ ಬ್ಯಾಂಕಿಗೆ ಹೊರಗಿನ ಸಾಲದ ಅವಶ್ಯಕತೆ ತಗ್ಗಿಸಿ ಸ್ವಾವಲಂಬನೆ ಪಡೆಯುವ ಕಾರ್ಯಕ್ರಮ ಹೊಂದಿದೆ.
2. ಗ್ರಾಮಾಂತರ ಪ್ರದೇಶಗಳಲ್ಲಿ ಹೆಚ್ಚಿನ ಶಾಖೆಗಳು ತೆರೆಯುವುದು. ಇದರಿಂದ ಸಾಮಾನ್ಯ ಜನತೆಗೆ ಬ್ಯಾಂಕಿಂಗ್ ಸೌಲಭ್ಯವು ಕಡಿಮೆ ವೆಚ್ಚದಲ್ಲಿ ದೊರೆಯುವಂತೆ ಮಾಡುವುದು.
3. ದೀರ್ಘಾವಧಿ ನಗದು ಸರ್ತಿಫಿಕೇಟುಗಳು ಹಾಗೂ ದ್ವಂದ ಲಾಭ ನೀಡುವ ಠೇವಣಾತಿಗಳ ಪ್ರಯೋಜನವನ್ನು ತ್ವರೆ ಮಾಡದೆ ನಿಮ್ಮದೆ ಆದ ಜಿಲ್ಲಾ ಸಹಕಾರ ಕೇಂದ್ರ ಬ್ಯಾಂಕಿನ ಯಾವ ಶಾಖೆಯಲ್ಲಾದರೂ ಮೇಲಿನ ಲೆಖ್ಪಗಳನ್ನು ತೆರೆದು ನಿಮ್ಮ ಮಕ್ಕಳ ಭವಿಷ್ಯವನ್ನು ಉಜ್ವಲ ಗೊಳಿಸಬೇಕಾಗಿ ಆದರ ಪೂರ್ವಕವಾಗಿ ಕೋರಲಾಗಿದೆ.
4. ಠೇವಣಿ ವಿಮಾ ಯೋಜನೆಯ ಪ್ರಕಾರ ಪ್ರತಿಯೊಬ್ಬ ಠೇವಣಿದಾರ 20,000 ರೂ. ಗಳ ವರೆಗಿನ ಬ್ಯಾಂಕ್ ಠೇವಣಾತಿಗಳನ್ನು ಡಿಪಾಜಿಟ್ ಇನ್ಸೂರೆನ್ಸ್ ಕಾರ್ಪೊರೇಷನ್ ಸಂಪೂರ್ಣವಾಗಿ ರಕ್ಷಿಸುತ್ತದೆ.

ರಾಮೇಗೌಡ
ಮ್ಯಾನೇಜರ್

ಜಿ. ಆರ್. ನಂಜುಂಡಯ್ಯ
ಮ್ಯಾನೇಜಿಂಗ್ ಡೈರೆಕ್ಟರ್

ಎಂ. ಡಿ. ರಮೇಶ್‌ರಾಜು
ಅಧ್ಯಕ್ಷರು

ಡಿ. ಟಿ. ತಿಮ್ಮೇಗೌಡ
ಉಪಾಧ್ಯಕ್ಷರು

G. B. S. and Our Movement

George Bernard Shah added a Postscript to a new edition of his play, *Back to Methuselah*, published on his Ninetieth Birthday. It contains an interesting reference to Scouting and Guiding.

"When I associated with other boys in secret gangs it was to do mischief for the fun of it, to wreck and steal and circumvent law and order, to emulate Dick Turpin and Jack Sheppard, and generally to defy the commandments and do whatever our teachers and the police told us we must not do. If we had even the simplest lessons in citizenship we should, like the Boy Scouts and Girl Guides of a later time, have conspired to do good instead of evil".

Our Camping and Training Centre BESANT PARK 1939-1979



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Dodballapur.

MY HOUSE IN THE WOODS



One of the many delightful sketches
by Baden-Powell